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FOURTH SUPPLEMENT TO A MANUAL OF THE WRITINGS IN MIDDLE ENGLISH

1050-1400

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Fourth Supplement to a Manual of the Writings in Middle English

1050-1400

Additions and Modifications to
July, 1929

By
JOHN EDWIN WELLS, M.L., M.A., Ph.D.
Professor of English in Connecticut College

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PREFACE

The various issues of the *Manual* and its Supplements are noted on pages 1001, 1097, 1201, and 1293. Purchasers may now obtain the *Second Supplement* separately bound; the *Third Supplement* separately bound; the *Fourth Supplement* separately bound; and the *Manual* and the first three Supplements bound in one volume.

I am very grateful to the Connecticut Academy of Arts and Sciences for its generous support of these books and provision for their maintenance. My many obligations to its Secretary, Dr. George F. Eaton, have been increased greatly by his cordial assistance in the printing of the present volume.

This *Fourth Supplement* endeavors to indicate such errors and omissions as have been noticed since the publication of the *Third Supplement;* to add to the Bibliographical Notes indications of the new publications issued between May, 1926, and July, 1929; and to supply for the Text the additions and modifications necessitated by these publications. It is to be expected that some items of the later part of the period covered have escaped attention.

The devices and the arrangement employed in the former volumes have been adhered to in this *Fourth Supplement.* Careful attention should be given to the explanations at the head of the Text, the Bibliographical Notes, and the Index, of this book.

All topics are arranged in the order of the paging of the *Manual.* At the left of each topic-head in the Text and the Notes of this *Fourth Supplement,* is indicated the page of the *Manual* on which the topic is discussed or is to be inserted. In each case where the topic appeared first in one of the Supplements, the number of the page of the Supplement on which the discussion first appears is entered in parentheses next after

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the number of the page of the *Manual* on which the discussion is to be inserted. So the reader may find directly the material on a given topic in this *Fourth Supplement* by turning in the Text and the Notes to the left-hand marginal number corresponding to the number of the page in question in the *Manual*. Items treated in this *Fourth Supplement* alone may be found by use of the Index on pages 1329 ff.

I am heartily obliged to those who have sent me corrections and additions for the work. Once more I ask very earnestly that students of Middle English send me notices of their writings, and reprints of their articles, especially of those that appear in less accessible publications.

The work on the fifteenth century, including Middle Scots, is being carried on steadily. The nature and the state of the materials to be covered, and the limitations imposed by my academic duties, have hindered its completion.

New London, Connecticut,
September, 1929.

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FOURTH SUPPLEMENT TO A MANUAL OF THE WRITINGS IN MIDDLE ENGLISH

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TEXT

The following pages contain additions and corrections for the Text of the *Manual* and the three Supplements already published, and also changes of statement necessitated by studies and editions printed or become accessible since May, 1926. A few points of new knowledge not admissible into the classes of general statement to which the Text of the *Manual* is restricted, are omitted here: the Bibliographical Notes (*infra*, pages 1291 ff.) indicate all such matter.

A number at the left of a paragraph or of a topic-head indicates the page of the *Manual* on which the topic is discussed, or is to be inserted. An accompanying number in parentheses indicates the page of the *First Supplement* or of the *Second Supplement* or of the *Third Supplement* on which the item is considered. The words 'above' and 'below' refer to this *Fourth Supplement*.

CHAPTER I—ROMANCES

19 WILLIAM OF PALERNE [12]. Miss Serjeantson judges it possible that MS. King's College is a Leicestershire copy of an original from the borders of Gloucestershire and Oxfordshire.

23 ATHELSTON [14]. Baugh suggests that the kick wherewith the King kills his unborn heir is derived from an anecdote in Map's *De Nugis Curialium*, Dist. 1, chap. 12; and he finds in the use of this feature additional evidence of the author's skill.

27 2. ARTHURIAN LEGENDS. See under Geoffrey of Monmouth [17], below.

30 GEOFFREY OF MONMOUTH [17]. Chambers's order for the dedications (see page 1167) is Robert (perhaps by the end of 1135), Stephen and Robert, and Robert and Walleran.

Geroudd and Nitze have supported the earlier view that the *Historia* and the Arthurian romances were fostered by the house of Henry II for political ends—to give the kings of England prestige equal to that of the kings of France. Loomis urges that while it is most likely that Geoffrey was partly, though not mainly, inspired by a desire to provide a political counterweight to Charlemagne, the popularity of the romantic Arthur is due to original oral tradition, the inherent charm of the tales, and the ability of the tellers.

Parry proposes that from Josephus came the name 'Lucius' for the king whom Arthur defeated and killed.

36 MORTE ARTHURE [21]. Andrew argues that the original dialect is North-West Midland, and assigns the poem, with the *Awntyrs* and the *Pistill of Susan*, to Huchown.

54 SIR GAWAYNE AND THE GRENE KNIGHT [31]. Miss Serjeantson judges Derbyshire the least improbable area for the dialect of MS. Nero, and suggests for the original of *Sir Gawayne* a district a little west of that for *Pearl*, *Purity*, and *Patience*.

Assuming that this poem is by the author of the *Pearl*, Cargill and Miss Schlauch urge that the author is someone—perhaps John Donne or John Pratt—closely connected with John Hastings, Earl of Pembroke.

Savage suggests that the events of the hunting scenes are bound together by facts about animals found in hunting treatises, and by popular beliefs that were made current through the practices and pronouncements of heraldry.

61 THE AWNTYRS OFF ARTHURE [36]. Miss Serjeantson judges that MS. Ireland originated in Lancashire. Andrew assigns the original to the North or to the North-West Midland, MSS. Ireland and Douce being West Midland; and he believes the author to be Huchown.

64 THE AVOWYNGE OF KING ARTHUR [38]. Miss Serjeantson judges the MS. is from Lancashire.

69 LIBEAUS DESCONUS [43]. On dialect, see page 118 [84], below. See page 706 [65], below.

102 THE ALLITERATIVE ALEXANDER FRAGMENTS [66]. Magoun holds that Fragments A and B are originally South-West Midland of 1340-1370, that they are by different authors, and that B is part of a continuation of a poem of which A is the beginning.

Andrew argues that Fragment C—the *Wars of Alexander*—was originally North-West Midland, and is not by the author of the *Destruction of Troy*. Hamilton believes that Fragment C has a single source, Redaction J^{3a} of the *Historia de Preliis*.

105 THE PROSE ALEXANDER [68]. Hamilton accepts as the source Redaction J^{3a} of the *Historia de Preliis*.

108 THE GEST HISTORIALE OF THE DESTRUCTION OF TROY [72]. Andrew judges that this is a North-Western piece, not by the author of the *Wars of Alexander*.

108 THE SEEGE OF TROYE [73]. A fourth MS. is Arundel XXII, College of Arms (14th cent.; South-West Midland from West Gloucestershire). Miss Barnicle concludes that the original *Seege* was composed by a minstrel of the North-West Midlands in the first quarter of the fourteenth century; that all four texts follow one original, but are independent of each other; that Harley descends in a line different from that of the other three MSS.; and that it is unnecessary to assume that the *Roman* used as source was an enlarged version.

118 OCTOVIAN [84]. Miss Fischer concludes that the Southern *Octovian*, *Launfal*, and *Libeaus Desconus* were probably written in Northern Essex, during the second half of the fifteenth century, *Launfal* earliest, and *Octovian* latest.

128 SIR ORFEO [89]. Miss Serjeantson judges the present text to be most probably from North Northants.

131 SIR LAUNFAL [91]. On dialect, see page 118 [84], above.

133 SIR LAMWELL [94]. Miss Everett communicates that MS. Malone 941 should be listed as Malone 941, a different shelf-mark; and that MS. Douce II 95 has been recatalogued as Douce Fragments e. 40.

134 SIR DEGARE [95]. Selden C 39 is Selden D 45 in the Bodleian, and is the John King print of 1560. The Copland print is British Museum C 21 c 66. Add Douce 261. The Percy Folio is MS. British Museum Additional 27879.

159 SIR AMADACE [111]. Miss Serjeantson says MS. Ireland originated in Lancashire.

160 SIR CLEGES [112]. C. B. Hale communicates a report of the Keeper of the MSS. in the Advocates' Library that the MS. is Jac. V, 6, 21 (now 19, 1, 11).

CHAPTER II—TALES

CHAPTER III—CHRONICLES

191 LAYAMON'S BRUT [3]. Miss Serjeantson believes that the B-text is of the extreme north of Somerset and the extreme south of Gloucestershire.

198 THE SHORT METRICAL CHRONICLE OF ENGLAND [5]. Miss Serjeantson assigns MS. Royal to the extreme south of the Central West Midlands.

CHAPTER IV—WORKS DEALING WITH CONTEMPORARY CONDITIONS

214 '[O]PON A SOMER SONEDAY' [9a], in MS. Laud Misc. 180 f. 237, consists of 133 alliterative lines made up of eight thirteen-line stanzas of the *Pistill of Susan* type (see page 399), two inserted 'versus' of eight short lines each, and a final thirteen-line stanza with the groups of long and short lines reversed. In a *chanson d'aventure* hunting scene setting the singer of the piece sees Fortune and her wheel, and a splendid king who has come to a lamented evil fate. Following Craster's judgment, Brown assigns this portion of the MS. to the first half of the fourteenth century, and judges the king to be Edward II—not Richard II, as Madden suggested. So the poem reminds of the popular laments for Edward that Walsingham says were current among the Welsh. Brown finds the paleographical evidence supported by the linguistic forms, dates the poem between 1327 (the death year of Edward) and 1350, and judges the dialect to be West Midland more closely allied to *William of Palerne* than to *Piers Plowman* or to the '*Gawain* poems.'

240 II. WORKS IN ALLITERATIVE LONG LINES. The studies of Hulbert, Menner, Serjeantson, and others necessitate a thorough reconsideration of the assignments formerly made to the West Midland.

242 THE PARLEMENT OF THE THRE AGES [49]. Miss Serjeantson locates in the North Central Midlands the dialect of the poem as it now stands.

243 WYNNERE AND WASTOURE [50]. Miss Serjeantson assigns to the North Central Midlands the dialect of the present text of the poem. Miss Anderson suggests that line 317 refers to the Chester uprising of 1353, acceptance of which date would place the poem not earlier than 1353.

244 THE VISION CONCERNING PIERS PLOWMAN [51]. An A-text MS. is owned by Allan H. Bright. MS. Ashburnham 130 is now in the Huntington Library, at San Marino, California.

Bright reports a farm called 'Longland' or 'The Longlands' in Calwoll parish, five miles from Great Malvern Priory, and shows that a mile from Longland is 'Promeswelle' (later 'Primeswell', now 'Pewtress Spring') near which are topographical features corresponding closely to those of the 'Fair Field Full of Folk'. He owns a MS. of the poem with the misreading 'Robert' for 'robed'. So two MSS. support Skeat's conjecture as to the origin of the name 'Robert' in the MS. Ashburnham 130 note. He offers more evidence concerning Langland as a son of Stacy de Rokayle, and judges that the reason the poet did not bear the father's name is that he was illegitimate. He argues that the line of printed accounts beginning with Crowley in 1550, to the effect that the poet was born at Cleybirie 'about VIII miles from Maluerne hilles,' repeats a scribal misreading for Ledbury, which is just eight miles from Malvern Hills. These features R. W. Chambers has reviewed favorably, noting that there is abundant evidence of younger sons in the fourteenth century not bearing the father's name; and he offers further argument for unity of authorship of the poem. Bright accepts a single author for all the texts, from which he derives additional autobiographical hints regarding the poet. He urges that the 'Good Knight' is James de Brockbury, of Colwall.

Miss Day concludes that the B-version is a repetition of A with additions and a sequel; that the C-version is a thoroughgoing revision based on a good text of B and an A-text of a type other than that used by B; that neither reviser had a perfect text, and neither was the original author; and that the differences in the treatments and the significances of Piers are more suggestive of multiple than of single authorship. She notes that the vision of the tree in B XVI imitates Duns Scotus's *De Rerum Principio*, Art. IV §3.

Sister M. A. Devlin argues that the C-text portrays life and thought of 1365-1377, with a possible extension to 1386; that

the additions in the C-text fit conditions between 1377 and 1386; and that, since of the parallels with Usk's *Testament of Love* three concern the C-text, the C-text must precede Usk's death on March 4, 1388.

Adams argues for a single author, a cleric. H. W. Wells notes a greater coherence and orderliness in the poem than has commonly been assumed.

269 RICHARD THE REDELESS [54]. A fragment of considerable extent, that would appear to be a part of this poem, though it is said to be 'independent' of the Cambridge Ll fragment, has been discovered and is now MS. British Museum Additional 41666. Gollancz is studying it. An edition will probably be prepared for the Early English Text Society. Steele dates the new fragment shortly after February, 1401, from a reference to hangings at Tyburn for treason, of which there is a record in Fabyan's *Chronicle* as of that year and month.

CHAPTER V—HOMILIES AND LEGENDS

272 HALI MEIDENHAD [1]. See under *Ancren Riwle*, Chapter VI [40], below.

272 SAWLES WARDE [2]. See under *Ancren Riwle*, Chapter VI [40], below.

274 (1057) 'ATTE WRASTLINGE' [3b]. Brown has printed the verses and the sermon. See page 274 [3c], below, for a quotation from a popular rhyme to introduce a sermon in this same MS.

274 'LIÞIR LOK AND TUINGLING' [3c]. Brown has printed from MS. Trinity Coll. Cbg. B, 1, 45 (MS. 43) art. 4 f. 24 r these verses (see page 382 [12]) and a sermon which they introduce. The use of a quotation from a popular song

for this purpose is to be compared with that of "Atte wrastlinge' (see page 1057 [3b], and page 274 [3b], above).

276 SEVEN MIRACLES OF CORPUS CHRISTI [8]. This is in MSS. Vernon (Bodley 3938) f. 197 r, and Simeon (Br. Mus. Addit. 22283) f. 2 v.

277 (1057) REDDE RACIONEM VILLICACONIS TUE [9a]. This sermon appears in English in MSS. Hatton 57 f. 1, Royal 18 A XVII f. 184 v, Royal 18 B XXIII f. 39, Harley 2398 f. 140, Sidney Sussex Coll. Cbg. 74 f. 168, Corpus Christi Coll. Cbg. 357 (ii), Br. Mus. Additional 37677, Wells, and others. In Latin it occurs in MSS. Caius Coll. Cbg. 334, Cbg. Univ. Libr. Ii III 8, and others. Notes in various MSS. indicate that the sermon was preached 'at two tymes' (cp. its two parts) at Paul's Cross in 1388 by Thomas Wimbledon, and MS. Sidney Sussex adds 'Quinquagesima Sunday'. Owst notes that William of Wykeham in 1385 in the diocese of Winchester granted a license to preach to Thomas Wymbledone, chaplain to Sir John Sandes. The sermon again became popular from the accession of Elizabeth; and, as by Richard Wimbledon, and as 'found in a wall', it was printed at least seventeen times from c. 1550-1560 to 1738. Foxe included it in his *Acts and Monuments,* and says it was 'exhibited' to Archbishop Courtney. Owst notes that though outspoken in its denunciations of ecclesiastical abuses, it is not heretical, and appears in Latin sermon collections of unimpeachable orthodoxy.

278 THE LAMBETH HOMILIES [12]. Gilson dates the writing of the MS. 1185-1225. Miss Allen has shown similarities in style and illustrations suggesting common authorship of the homilies and the *Ancren Riwle.* Wyld and Reaney judge the homilies to be of c. 1200 and of the London dialect.

280 THE TRINITY COLLEGE HOMILIES [13]. Reaney confirms Wyld's suggestion that these pieces are in the London dialect.

285 THE CAMBRIDGE Kk SUNDAY HOMILIES [16b]. In MSS. Cbg. Univ. Libr. Kk VI 2 and Kk VI 28 is a set of translations of the Sunday Gospels with homilies thereon. Miss Deanesly states that these are orthodox and not Lollard, and that the Gospels translations differ from that in the so-called Wycliffe Sunday Sermons (see page 468 [6]) and from that in the *Mirrur* (see page 959 [16a]).

287 THE NORTHERN HOMILY CYCLE [18]. On the *Northern Passion*, see under page 555 [7], below.

292 THE SOUTHERN LEGEND COLLECTION [19]. Miss Serjeantson holds that MS. Laud is from North-West Wiltshire, perhaps Malmesbury; and that *Brandan* and *Becket* in MS. Harley 2277 are from a little north of Bristol.

Mrs. Brown urges that this collection originated in the South-West, perhaps Somerset, between 1275 and 1285; that it was composed for oral instruction of the unlearned, not by a member of a monastery, and not by secular clerks; and that it may with some probability be assigned to a friar or to friars. She argues that the *Southern Passion* was originally written as a part of the legend collection, and that the bulk of its material is from the *Vulgate* and Comestor's *Historia Scholastica;* shows parallels with Hugo of St. Victor, Robert of Tuy, Bernard of Clairvaux, and the *Liturgy;* urges the influence of the *Meditationes Vitæ Christi* on purpose, method, temper, and details of expression; and notes similarities with the *Lignum Vitæ* in general objective, tone, and lyrical phrascology.

301 THE FESTIAL OF JOHN MIRK [20]. 302 l. 17, *for* Harley 2381, *read,* Harley 2391.

308 ANNA [32]. 1059 l. 5, *for* six unprinted MSS., *read,* five unprinted MSS.

Five MSS., representing three stanzaic versions, have been printed by Parker. The long version, represented by MS. Minnesota, is in twelve-line stanzas following the apocryphal *Pseudo-Mattheus.* The rime-royal version, represented by

MSS. Trinity and Chetham, seems to follow the apocryphal *Gospel of the Nativity*. The abab version, represented by MSS. Harley and Tanner, Parker holds to have been written, as was the rime-royal, for the celebration of the Feast of St. Anne by a St. Anne's guild. Parker concludes that the long version furnishes a logical source for the Virgin group of the *Ludus Coventriæ*.

310 ERKENWALD [41]. Miss Serjeantson judges the dialect to be North Midland.

312 JULIANA [49]. Miss Serjeantson suggests that MS. Royal is from North Herefordshire.—On the Bodley 34 text, see *Ancren Riwle*, Chap. VI [40], below.

312 KATHERINE [50]. Miss Serjeantson suggests that MS. Royal is from North Herefordshire.—On the Bodley 34 text, see *Ancren Riwle*, Chap. VI [40], below.

314 MARGARET [52]. Miss Serjeantson suggests that MS. Royal is from North Herefordshire.—On the Bodley 34 text, see *Ancren Riwle*, Chap. VI [40], below.

325 STANZAIC LIFE OF CHRIST [71a]. See Chap. VIII [25a], below.

326 GOSPEL OF NICODEMUS [73]. On the relation of this piece to the York and the Towneley plays, see pages 551 [6], below; 1060 [73]; 1080 [6]; and 555 [7], below.

CHAPTER VI—WORKS OF RELIGIOUS INFORMATION AND INSTRUCTION, ETC.

344 SEPTEM MIRACULA DE CORPORE CHRISTI [2]. This is in MSS. Vernon (Bodley 3938) f. 197 r and Simeon (Br. Mus. Addit. 22283) f. 2 v.

346 THE MIRROR OF ST. EDMUND [5]. (1061) MS. Ingilby is now MS. 148 in the Huntington Library at San Marino, California.—(1171) Miss Allen notes that the Cambridge 40 version is introduced between Rolle's *Commandment* and an English version of his *Emendatio* in MS. Longleat 32 f. 29 v (15th cent.). She finds no traces of Rolle in this version.

348 THE MIRROR OF LIFE [8]. Miss Allen states that this is a Northern poem, and that it could plausibly be attributed to Nassyngton.

353 THE PATER NOSTER [13]. Ll. 5-6, *for* Corpus Christi College Cbg. 54, *read*, Corpus Christi College Cbg. 59. A prose exposition of the *Pater Noster* is in the only MS. in Westminster School f. 1 (c. 1420), where it is incorrectly ascribed to Richard Rolle.

355 THE LAY-FOLKS' MASS-BOOK [16]. Miss Serjeantson judges the dialect of MS. Gonville and Caius to be very close to that of *Erkenwald* (North Midland), perhaps the dialect of South Cheshire in the neighborhood of Nantwich.

355 THE LAY-FOLKS' CATECHISM [17]. A text of the earlier version is in MS. Paris Bibl. Ste. Geneviève 3390 f. 37 (early 15th cent.).

358 THE MEDITATIONS OF THE SUPPER [28]. This is also in MS. Harley 218 f. 83 r. See page 971 [28].

361 ANCREN RIWLE [40]. Miss Serjeantson judges MS. Nero to be of c. 1230-1250, and from Evesham and Pershore, preferably Evesham. Tolkien concludes that the Corpus MS. of the *Riwle*, and the Bodley 34 MS. of *Juliana*, *Katherine*, *Margaret*, *Sawles Warde*, and *Hali Meidenhad*, are substantially in the very language of the original works, that all belong to the same place and at least approximately to the same time as their originals and their authors or author—that to the linguist they are virtually originals.

Miss Allen notes borrowings by the *Dublin Rule*, the *Cambridge Rule*, the *Oxford Rule*, the *Pore Caitif*, Thomas Becon's *Reliques of Rome*, etc., showing a great popularity of the *Rwle* in England for several hundred years.

The author's evident close personal contact with the anchoresses, and his intimacy with their domestic and spiritual lives, lead Miss Allen to conclude that if the *Rwle* was made for Kilburn it was made by Godwin, hermit of Kilburn, and that if it was not made for Kilburn it was written by the master of the anchoresses. She cites evidence that Godwin was not a monk, but was probably a secular priest with a distinguished past, who at c. 1134 (her assumed date for the writing of the *Rwle*) was probably in his late middle years. She throws light on certain probable conditions of the life at the establishment; and she presents parallels that open the way to an hypothesis that the author of the *Rwle* wrote the *Lambeth Homilies*.

368 THE ABBEY OF THE HOLY GHOST [46]. Miss Allen has found no Latin original, but indicates several representatives of three French texts of a 'Sainte Abbaye' prior to Rolle's time. She appears to think Rolle's authorship possible.

369 THE CHARTER OF THE ABBEY [47]. Miss Allen rejects authorship by Rolle.

370 THE TESTAMENT OF LOVE [49]. Miss Bressie shows that Usk was in prison from December, 1384, to June, 1385, and dates the poem within that period.

371 THE DESERT OF RELIGION [50]. Miss Allen has pointed out that this piece is mostly taken from Nassyngton's *Speculum Vitæ* (see page 463 [62]) and adapted to the allegory of a forest; that some sections are from the *Pricke of Conscience*; and that the twelve degrees of perfect living are from chapter-titles of Rolle's *Emendatio*.

CHAPTER VII—PROVERBS AND PRECEPTS, AND MONITORY PIECES

377 THE PROVERBS OF HENDYNG [6]. (973) Brown's *Register* lists other fragments in MSS. not mentioned in the *Manual.*

Schleich concludes that MSS. Gg and Harley go back to a common source which had gaps not in Digby.

382 MISCELLANEOUS SCRAPS OF PITHY UTTERANCE [12]. 'Liþir lok' is in MS. Trinity Coll. Cbg. B, 1, 45, opening a prose sermon (see page 274 [3c], above). The use of a quotation from a popular song to open a sermon is parallelled in 'Atte wrastlinge' (see page 1057 [3b], and page 274 [3b], above).

CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

399 PETY IOB [5]. Miss Allen states that this piece has no relation whatever to Rolle's *Job*, though it comments on the same texts. She rejects Rolle's authorship.

399 SUSANNAH or SEEMLY SUSAN [8]. Andrew says the dialect is North-West Midland, and the author is Huchown.—For use of the *Susan* stanza, see *Somer Soneday*, page 214 [9a], above.

400 HUCHOWN DISCUSSION [9]. Andrew assigns the *Morte Arthure*, the *Awntyrs*, and the *Susannah* or *Pistill of Susan* to Huchown.

401 ROLLE'S COMMENTARY ON THE PSALTER [14]. Miss Allen lists and groups the MSS. of Rolle's version and the revisions tentatively dating Rolle's version after 1337.—(1066) MS. Ingilby is now MS. 148 in the Huntington Library, at San Marino, California.

402 LOLLARD REVISIONS OF ROLLE'S PSALTER [15]. See under [14], above.

402 THE WEST MIDLAND PROSE PSALTER [17]. Miss Serjeantson assigns the dialect to the southern part of Northants.

403 A COMMENTARY ON PSALMS 90 AND 91 [19]. Miss Allen says the author is probably Walter Hilton. She adds MS. Lambeth 472.

405 A STANZAIC LIFE OF CHRIST [25a], 10840 short lines abab, is in MSS. Harley 3909 (2nd half of 15th cent.), Br. Mus. Additional 38666 (middle 15th cent.), and Harley 2250 (end of 15th cent.), of which in general the first two present the better text. The matter extends from the Incarnation and the Visitation of Elizabeth to and including Pentecost. The compilation was made in the fourteenth century at Chester from Higden's Latin *Polychronicon* and the *Legenda Aurea*, with some minor additional sources. Miss Foster shows that this *Life* influenced items VI, VIII, IX, XI, XII, XVIII, and XXI, and probably IV, V, X, and XIV, of the *Chester Plays*, the parallels being only in the parts of the plays in the stanza regarded as characteristic of the original cycle.

410 THE WYCLIFFE-PURVEY TRANSLATIONS OF THE BIBLE [41]. In the New York Public Library are a MS. (c. 1380) of Wycliffe's *New Testament*, and three MSS. (two of c. 1420, one of c. 1430) of the Purvey revision.

CHAPTER IX—DIALOGUES, DEBATES, CATECHISMS

411 THE DEBATE BETWEEN THE BODY AND THE SOUL [1]. There are two texts in MS. Trinity Coll. Cbg. B, 14, 39 (*i.e.*, 323), a fragmentary version of 22 lines at

f. 27 r, and at f. 29 v an unprinted copy of the Digby 86 (Bodley 1687) and Harley 2253 version. Miss B. Allen notes that Digby sts. 1-27 are in MS. Harley 2253; that sts. 28-40 are identical with *Doomsday* (see page 390 [32]) except for added sts. 38-39; that sts. 41 to end are identical with *Death* (see page 392 [36]) except for the latter's four first stanzas; and that sts. 28 ff. are not part of the original Digby debate.

418 THE OWL AND THE NIGHTINGALE [8]. Hinckley has offered further argument for a date between September, 1178, and February, 1179, accepts Master Nicholas as author, and suggests Portisham as the place of composition.

423 THE BOOK OF CUPID or THE CUCKOO AND THE NIGHTINGALE [12]. Ward judges the author to be Sir John Clanvowe or Sir Thomas Clanvowe, with a preference for Thomas; and he takes 1392 to be the date of composition.

CHAPTER X—SCIENCE, INFORMATION, DOCUMENTS

429 (981) OTHER FOURTEENTH-CENTURY RECIPES [9a]. Ll. 2, 8, *for* Bernard, *read*, Barnard.

429 FIFTEENTH-CENTURY RECIPES [11]. 981-82, ll. 2, 7, 8, *for* Bernard, *read*, Barnard.

430 HERBALS, ETC. [16d]. The following herbals are extant in fourteenth-century manuscripts: a. 'Macer, Of virtues of herbes,' Bodl. Hutton 29 (?early 15th cent.); b. On simples, Latin and English, Trinity Coll. Cbg. 1398 (iii); c. 'Here begynnyt a tretys of diverse herbis,' 43 couplets 'To tellyn of bytyne,' Ashmole 1397 (ii-iv); d. 'Of the virtues of herb rosemary,' etc., Ashburnham 122 (2.ii); e. 'Diversitates herbarum', with Engl. names, Br. Mus. Addit. 29301 (iii); f.

list of herbs, English names, Gonville and Caius Coll. Cbg. 198 (iii); g. remedies with Engl. equivalents, Gonville and Caius Coll. Cbg. 200; h. recipes in physicke, glossary, Magdalene Coll. Cbg. Pepys 1661; i. 'Here begynneth medecines gode for divers euelys', same MS.; j. rhymes on virtues of herbs, 'Of erbs xxiiij', Sloane 147 (v); k. 'De virtutibus herbarum', Ashmole 1397; l. Latin and English names, Trinity Coll. Cbg. 1377 (ii); m. Latin and English names, Br. Mus. Addit. 17866; n. French and English names, Harley 210 (xi); o. Latin and English names, Harley 2558 (i); p. On gathering plants, Latin and English, Sloane 2584; q. virtues of rosemary, prose and verse, and 'Of the virtues of herbs', Digby 95 (vii, viii); r. English names among Latin, Lambeth 312 (x); s. virtues of rosemary, Royal 17 A III (iii); t. simples arranged under months, Trinity Coll. Cbg. 754; u. Latin and English, Trinity Coll. Cbg. 759 (vii); v. *Nomina Herbarum Medicinalium*, French and English names, Phillipps 4047 (ii), in libr. of T. F. Fenwick, Esq., Thirlestane House, Cheltenham; w. *Herboralium Apulcii Platonis*, 13th century, with some English names inserted in 14th century, Ashmole 1462 (ix).

433 THE STATIONS OF JERUSALEM [30]. Brown records that William Wey's itineraries in MS. Bodley 565 (Sum. Cat. 2351; c. 1470) present a similar text.

433 THE TRAVELS OF SIR JOHN MANDEVILLE [31]. In the summer of 1928 Maggs Bros., of London, offered for sale a MS. in Latin by a Dutch scribe (Liège, Monasterium Bonorum Puerorum, 31 March, 1456) on 234 pages, paper.

439 (982) NATIVITIES [36a]. Ll. 2, 6, *for* Bernard, *read*, Barnard.

CHAPTER XI—ROLLE AND HIS FOLLOWERS

446 ¶4. Miss Hope Emily Allen's work, *Writings Ascribed to Richard Rolle, Hermit of Hampole*, is the basic authority

on the sources for the life of Rolle, on the canon, on the MSS., and on the individual pieces associated with his name.

447 I. WRITINGS ACCEPTED AS BY ROLLE. Miss Allen accepts as by Rolle the following pieces: *The Form of Perfect Living*, 449 [5]; *Ego Dormio*, 450 [6]; *A Commandment of Love to God*, 451 [7]; *Commentary on the Psalter*, 451 [8]; *Meditatio de Passione Domini*, 451 [9]; *Moralia Richardi* (*The Bee*), 455 [28]; *On Foure Maners*, 460 [50]; *Gastly Gladness*, 460 [51]; *Three Short Prose Expositions* (*Commandments, Seven Gifts, Delight in Christ*), 456 [30]; and the lyrics 506 [58]-507 [68], 516 [111]-[112]. As of doubtful authenticity she classes *The Abbey of the Holy Ghost*, 368 [46]; '*Good ihesu*', 460 [51b], below; '*Swete ihesu cryst*', 460 [51c], below; and the *Jesu Dulcis Memoria* imitations, 525 [157]-[159].

447 THE PRICKE OF CONSCIENCE [4]. To the 99 MSS. and 4 fragments listed in Brown's *Register*, Miss Allen adds 5 MSS. and a fragment—one being the Peterborough Libr. MS.*, the rest offered for sale at Sotheby's. Miss Allen's recent studies show that in but five MSS. is this poem ascribed to Rolle, and confirm her earlier conclusions that the *Pricke* cannot be by Rolle.—See page 371 [50], above.

449 THE FORM OF PERFECT LIVING [5]. Miss Allen lists 38 MSS. She does not accept Nassyngton's authorship of the Tiberius couplet version.

450 EGO DORMIO [6]. Miss Allen adds MSS. Magdalene Coll. Cbg. Pepys 2125, Br. Mus. Addit. 22283 and 37790, Trinity Coll. Dublin 155, Gurney, Longleat 29, Paris Bibl. Ste. Geneviève 3390, and Westminster School. A Latin text is in MS. Caius Coll. Cbg. 140 f. 115 v. The description of the three grades of Love is in MS. Br. Mus. Addit. 37049 f. 31. On ff. 36 v and 37 r of this MS. are lyrics based on lyrics in *Ego Dormio*.

451 A COMMANDMENT OF LOVE TO GOD [7]. Miss Allen adds MSS. Magdalene Coll. Cbg. Pepys 2125, Trinity Coll. Cbg. 374 and 1053, Br. Mus. Addit. 22283, Gurney, Longleat 29 and 32, and Ingilby (now Huntington 148, San Marino, California). A fragment is in MS. Br. Mus. Addit. 37049 f. 35 v. On f. 37 of this MS. is a lyric based on this prose passage.

451 THE COMMENTARY ON THE PSALTER [8]. See Chapter VIII [14], above.

451 MEDITATIO DE PASSIONE DOMINI [9]. The second text is also in MSS. Bodley e Musaeo 232 f. 1 and Upsala Univ. C 494 f. 1.

451 LYRICS [10]. See page 452 [10].

452 TWO GROUPS OF LYRICS [10]. Reverse the order of [11] and [10].—Miss Allen accepts as by Rolle the lyrics 506 [58]-507 [68]; and 516 [111]-[112]; and as doubtful 460 [51b]-[51c], below; and 525 [157]-[159].

452 COMMENTARY ON TWO COMMANDMENTS OF THE NEW LAW [11a], a prose exposition with some Northern forms, is ascribed to 'seynt richerd' in MS. Trinity Coll. Dublin 155 (early 15th cent.), and is in MS. Huntington Library 148 (formerly MS. Ingilby; 14th cent.) after Rolle's *Psalter* and *Commandment of Love*. Miss Allen judges the piece to show Rolle's influence, affiliations with the more moderate Lollard movement, and some points commonly made by Wycliffites.

452 PISTEL OF ST. MACHARY [11b], a prose piece, follows Rolle's English *Psalter* and *Commandment of Love*, and the *Commentary on Two Commandments*, in MS. Huntington Library 148 (formerly Ingilby; 14th cent.).

452 OF GRACE [12], and OUR DAILY WORK [13]. Miss Allen points out the impropriety of Horstmann's ascrip-

tion of these pieces to Rolle. MS. Ingilby is now MS. Huntington Library 148.

453 A MEDITATION ON THE PASSION [15]. (1072) MS. Ingilby is MS. Huntington Library 148.

453 TWELVE PROSE PIECES [17]. (1072) MS. Ingilby is MS. Huntington Library 148.

455 MORALIA RICHARDI HERMITE [28]. Miss Allen accepts Rolle's authorship. She lists MSS. Thornton and Durham Cosin V, i, 12 f. 65 v, and an abbreviated Latin form in MS. Harley 268 f. 40 v.

456 THREE SHORT PROSE EXPOSITIONS [30]. Miss Allen accepts these three pieces as by Rolle.—The *Commandments* is also in longer form in MS. Hatton 12 f. 209 v; the *Seven Gifts* is in MSS. Thornton, Cbg. Univ. Libr. Dd, V, 64, and Arundel 507; and for *Delight in Christ* Miss Allen adds MS. Longleat 29.

456 AN EPISTLE ON SALVATION BY LOVE [33]. Miss Allen notes that this is in some MSS. of the *Scale of Perfection*, Bk. 1, chap. 44, and is a 'rationalization of the devotion to the Holy Name probably directed against fanatical followers of Rolle'.

459 CONTEMPLATIONS OF THE DREAD AND LOVE OF GOD [48]. Miss Allen notes that the MSS. are numerous, and that none gives Rolle's name to this piece.

459 THE REMEDY AGAINST THE TROUBLES OF TEMPTATIONS [49]. This is attributed to Rolle in MS. Trinity Coll. Dublin 154 (c. 1400). Miss Allen judges the piece written in a Southern dialect later than Rolle's time.

460 'GASTLY GLADNESS IN IHESU' [51]. Miss Allen states that this piece is in MS. Longleat 29 in the group there ascribed to Rolle. She accepts Rolle's authorship.

460 'O BONE JESU' [51b]. This piece, 'Good ihesu, o swete ihesu', is in 'A deuowte meditacion of Richarde hampole', in MS. Bodley Rawlinson C 209 f. 21 (15th cent.). Miss Allen judges the ascription questionable.

460 'SWETE IHESU CRYST, FOR THY BLODY WOUNDS' [51c], a prose prayer in MS. Lambeth 546 f. 53 v (late 15th cent.), is printed by Miss Allen as possibly by Rolle, but more likely by an imitator.

460 OF THREE WORKINGS IN MAN'S SOUL [52a]. This epistle is in the fifteenth-century MSS. Magdalene Coll. Cbg. Pepys 2125, Sloane 1009, and Trinity Coll. Cbg. 1401 f. 73 v, the last of which ascribes it to Rolle. Miss Allen judges it of the second half of the fourteenth century, and suggestive of a later mystic such as were the followers of Hilton.

460 TWO ARUNDEL 286 EPISTLES [52b]. In MS. Arundel 286 ff. 82 r and 92 r (15th cent.) are two prose epistles, the first from Bonaventura's Latin, 'to t. d. his derworþe broþer in Crist', and the second from Anselm's *Meditatio XIII*, 'a priuy word to me is to þee'. Miss Allen rejects the MS. ascription to Rolle.

463 TRETES NECESSARYE FOR MEN ÞAT 3EUEN HEM UNTO PERFECCION [60a]. Miss Allen accepts it as probable that Walter Hilton made this translation in eight chapters extant in many MSS. In MSS. Br. Mus. Additional 10053, Lambeth 472, and Paris Bibl. Natl. anglais 41, etc., is the notice that this 'tretes' 'was foundyn in maister Lowys de Fontibus boke at Cambrigge, and torned into Englisshe be maister Water Hilton, chanon of Thorgortone.'

463 A DEUOUTE MATIER BE ÞE DRAWYNG OF M. WALTERE HYLTON [60b]. Miss Allen accepts as probably by Hilton this prose translation in MSS. Bodley 43, Bodley 131, and Harley 2409.

463 ¶ 4. Miss Allen judges the *Commentary on Psalms 90 and 91* to be probably by Hilton. See page 403 [19], above.

463 THE MIRROR OF LIFE [62]. See page 371 [50], above.

CHAPTER XII—WYCLIFFE AND HIS FOLLOWERS

471 THE TEN COMMANDMENTS [11]. A copy of the Laud 524 text is in MS. Paris Bibl. Ste. Geneviève 3390 f. 1 (early 15th cent.).

471 TWO EXPOSITIONS OF THE PATER NOSTER [12]-[13]. A text is in MS. Paris Bibl. Ste. Geneviève 3390 f. 27 (early 15th cent.).

471 EXPOSITIONS OF THE APOSTLES' CREED [15]. This is in MS. Paris Bibl. Ste. Geneviève 3390 f. 24 (early 15th cent.).

477 OF FAITH, HOPE, AND CHARITY [45]. An apparently earlier form of the text is in MS. Paris Bibl. Ste. Geneviève 3390 f. 30 (early 15th cent.).

482 THE PORE CAITIF [74]. Miss Allen notes that in this late fourteenth-century compilation is a chapter from the *Ancren Riwle* (see page 360 [40], above), and that the latter part of the work shows extensive borrowings from the writings of Rolle.

In the New York Public Library is a fourteenth-century MS. (*c.* 1350) of this work, consisting of eleven items on 95 leaves.

CHAPTER XIII—PIECES LYRICAL IN IMPULSE OR IN FORM

490 THE CANUTE SONG [1], L. 2, *for* 1117, *read*, 1167.

490 (1075) 'ATTE WRASTLINGE' [1a]. See page 274 [3b], [3c], above.

497 'REX REGUM, RICHE KINK' [25b]. So begins a five-line Latin-English rimed inscription in MS. Corpus Christi Coll. Cbg. 59 f. 3 r, connecting the book with the family of Walding in the Forest of Dean, Herefordshire. Brown says the inscription is of 1310-1320, at least before 1320.

504 II. THORNTON LYRICS. Miss Allen accepts Rolle as author of '*When Adam dalfe*' [61], '*þi joy be ilke dele*' [68], and '*All vanitese forsake*' [67]. She holds that '*Ihesu Criste, Saynte Marye Sonne*' [57], is by a disciple of Rolle.

505 III. CAMBRIDGE Dd LYRICS. Miss Allen accepts lyrics [58]-[68] and 516 [111]-[113] as by Rolle.

506 'WHEN ADAM DELF AND EVE SPAN' [60]-[61]. Miss Allen suggests that the opening lines may not have followed John Ball's sermon, but may have been caught up by Ball, or that both authors may have used a folk-saying long current.—See 504 II., above.

506 'ALL SYNNES SAL ÞOU HATE' [62]. Miss Allen says a second text is in MS. Longleat 29 f. 52 v, where also it is ascribed to Rolle.

507 'IHESU, GOD SON, LORD OF MAGESTE' [64]. Miss Allen points out that this piece is also in MS. Longleat 29, where it is ascribed to Rolle; and that it is in MS. Lambeth 853 in the midst of '*Luf es lyf þat lastes ay.*'

507 'LUF ES LYF ÞAT LASTES AY' [65]. Miss Allen shows that '*Ihesu, God Son*', is in the midst of this piece in MS. Lambeth 853 (middle 15th cent.).

507 'ALL VANITESE FORSAKE' [67]. Miss Allen notes that this poem is in MS. Longleat 29, where it is ascribed to Rolle.—See 504 II., above.

516 'VNKYNDE MAN' [111] and 'LO, LEMMAN SWETE' [112]. Miss Allen accepts these pieces as by Rolle.—(987) Brown (*Register*) appears to accept the Cbg. Ii and Harley 4012 texts of [111] as a version separate from [111]. This version may be listed as [111a].

519 COMPASSIO MARIE [129]. Miss Serjeantson locates this fragment after the middle of the fourteenth century, and clearly in the North-West Midland.

525 IESU DULCIS MEMORIA IMITATIONS [159]. Miss Allen states that the version in MS. Longleat 29 (see page 990) is there ascribed to Rolle. She feels that the additions in the Vernon text might possibly be by Rolle.

533 'EDI BEO ÞV, HEUENE QUENE' [193]. L. 3, *for* Oxf. 54, *read*, Oxf. 59.

538 'MERCI, MARIE, MAYDENE CLENE' [252]. On the back of a late fourteenth-century Latin grant of lands by Robert de Ward, Lord of Kingsley, of the time of Edward III, in the possession of the Free Library, Whitchurch, Shropshire, are the verses: 'Merci, Marie, maydene clene, Þu let me neuer on sunne duele; Pray for me þat it be sene, & get me fro þe pine of ell.'

CHAPTER XIV—DRAMATIC PIECES

546 THE CHESTER PLAYS [5]. The Devonshire MS. is now in the Huntington Library at San Marino, California.

Studies of the versification lead Miss Fort to date the *Abraham and Isaac* earlier than the Brome *Abraham*.

Miss Foster shows that plays VI, VIII, IX, XI, XII, XVIII, and XXI were influenced by the Chester *Stanzaic Life of Christ* (see page 405 [25a], above); that the *Life* possibly influenced also plays IV, V, X, and XIV; that all the parallels

occur in the aaabaaab or aaabcccb portions regarded as representative of the original cycle of the plays; that the use of this *Life*, derived partly from Higden's *Polychronicon* which was complete in 1327, accords with datings that could not contradict the association of Sir Henry Francis with the plays, and further confirms the necessity of comparison with vernacular literature for understanding of the cycles.

551 THE YORK PLAYS [6]. On similarities with the *Towneley Plays*, see page 555 [7], below.

Miss Clark, opposing Miss Lyle, holds that the materials from the *Gospel of Nicodemus* were not added after 1415, the date of Burton's list; that the material in two of the five plays was in the plays as described by Burton; and that the plays date between 1400 (the date of the Harley 4196 MS. of the *Gospel*) and 1415.

555 THE TOWNELEY PLAYS [7]. Peacock has printed more notices of plays at Wakefield in 1556. Wann has carefully described the MS., which is now in the Huntington Library at San Marino, California. He considers the transcription, the purposes of compilation, the uses of the MS., and the succession of ownerships. He feels that we cannot abandon Wakefield as the original home of the cycle, but regards the location as far from established.

Similarities in humor, characterization, meter, language, etc., lead Cargill to urge that the author of the *Secunda Pastorum* wrote the fifteenth-century *Turnament of Totenham*, and that he was Gilbert Pilkington, assumed to be the author of the *Northern Passion*. Miss Foster argues that the author of the *Passion* is not Pilkington, and did not write the play or the *Turnament*, though there is close relationship between the *Turnament* and the play.

Miss Foster and Miss Clark have presented difficulties in Miss Lyle's theory of the original identity of the *York* and *Towneley* cycles, and Miss Lyle has replied. Mrs. Frank feels that *Towneley* borrowed more plays from *York* than earlier critics supposed, but not necessarily so many as Miss Lyle

assumes; and she suggests that most of the similarities and dissimilarities between the cycles are due to such borrowings, to use of the same Latin or vernacular sources, and to subsequent revisions of individual plays.

560 THE LUDUS COVENTRIÆ [8]. Parker argues that the twelve-line stanza version of the *Life* of Anne in MS. Univ. of Minnesota Z 822 N 81 is the source for the Virgin group of plays from the Conception to the Birth of Christ, excepting the Visit to Elizabeth.

568 THE BROME *ABRAHAM* [10]. Miss Fort's study of the verse leads her to date this play after the Chester *Abraham and Isaac.*

CHAPTER XV—THE *PEARL* POET; GOWER

579 THE PEARL [2]. Miss Serjeantson judges Derbyshire the least improbable area for the origin of MS. Nero, and locates the originals of *Pearl, Purity,* and *Patience* a little east of *Sir Gawayne.*

Mr. Cargill and Miss Schlauch have argued that the poem is an elegy on the death of Margaret, granddaughter of Edward III, written by someone closely connected with her father (John Hastings, Earl of Pembroke) and the court, and (possibly as guardian) with the girl herself. They suggest as possibilities five clerks, especially John Donne and John Pratt.

583 PATIENCE [3]. See under *Pearl* [2], above.

584 PURITY [4] or CLANNESSE. See under *Pearl* [2], above.

591 THE CONFESSIO AMANTIS [13]. Hamilton adds the Latin and French versions of *Barlaam and Josaphat* and of the Legendary History of *Alexander* as sources. Gilbert suggests an added influence of the *Secretum Secretorum* on details and the general plan of Book VII.

CHAPTER XVI—CHAUCER

608 LIFE [1]. The researches of Professors Manly and Rickert and their associates have brought to light already a considerable body of facts and illustrative materials connected with the life of Chaucer and the Canterbury pilgrims. Many of these, with inferences from them, are presented in Manly's *Some New Light on Chaucer* and in his edition of the *Canterbury Tales.*

609 ¶¶ 1, 2. Manly has considered the connection of the family and Chaucer with Kent, and suggests that perhaps the maiden name of Chaucer's mother was Pelican. He argues that the poet was born not earlier than 1343 or 1344. Brooks says records of the Priory of the Holy Trinity, Aldgate, show that the father of Chaucer's mother was a Copton. Rye has presented more material to support Chaucer's connection with Lynn.

609 ¶ 3. Manly argues that the Philippa Pan' of the Ulster accounts cannot have been a 'mistress of the pantry', that there is no just basis for the idea of a romance between her and Chaucer, and that Pan' is perhaps a contraction of her family name—as Pantolf or Panetrie.

610 ¶ 1. Manly urges that Chaucer's parents were very well to do, that Chaucer studied law in the Temple at some time between October, 1360, and June 20, 1367, and that the assumption of this legal training better accounts for his appointments to positions calling for legal and business knowledge than do the ideas that the appointments were due to his poetical ability and his personal relations with members of the royal family. He conceives of Chaucer as a hardworking official who in the scanty freedom from his duties wrote his poetry for his personal gratification and to please his friends and associates. Miss Rickert prints a document showing that Chaucer was abroad in 1368.

611 ¶ 1. Miss Rickert prints a record that in 1373 Chaucer was sent—perhaps because he could speak Italian—to Dartmouth to deal with John de Nigris, a Genoese merchant.

611 ¶ 2. Manly suggests that the grant of a pitcher of wine daily, made in April, 1374, may have been for a poem celebrating some theme appropriate to the feast of the Order of the Garter held at that date at Windsor.

614 ¶ 3. Miss Rickert prints writs between April 16 and June 4, 1388, against Chaucer in connection with a debt to John Churchman. She shows that on July 5, 1387, Chaucer was granted protection for a year to visit Calais in the train of Sir William Beauchamp. With Manly she reports documents giving new material on Chaucer's occupation of the controllership.

615 ¶ 2. Manly and Miss Rickert note that on July 28, 1392, Chaucer borrowed from Gilbert Maufeld or Maghfeld.

615 ¶ 3. Manly doubts that Chaucer's borrowings indicate that he was in poverty during his last years.

616 ¶ 1. Miss Rickert prints more matter on Chaucer's debt to Walter Bukholt, urging that this affair cannot be counted safely in proof of Chaucer's poverty in his final years.

617 ¶ 2. Lethaby, Esdaile, and Godfrey have discussed Chaucer's tomb.

617 ¶ 3. On Lewis Chaucer and Thomas Chaucer, see page 652 [30], below.

623 CHRONOLOGY OF THE WORKS [3]. Koch's datings are somewhat revised in his edition of the Minor Poems, 1928.

630 ANELIDA AND ARCITE [7]. Bush suggests that Chaucer may have taken the name 'Corinne' from a list similar to that in Lydgate's *Troy-Book*.

634 CHAUCER'S WORDS UNTO ADAM [10]. Miss Bressie and Messrs Manly and Wagner respectively suggest Adam Stedeman, Adam Acton, and Adam Pinckhurst as Chaucer's scrivener.

635 THE COMPLEYNT OF MARS [11]. Cowling argues that the *Mars* and the *Venus* are allegories of the

liaison of Isabella, Duchess of York, and John Holland, Earl of Huntington, Chaucer's intention being to celebrate and to apologize for their marriage.

636 THE COMPLEYNT OF VENUS [12]. See under *Mars* [11], above.

643 THE PARLEMENT OF FOULES [23]. Miss McKechan suggests that one of Chaucer's purposes was to attract attention through controversy by making possible different explanations or personal applications, no one of which could be accurate. Douglas believes that the poem was written for Valentine's Day, 1382, a month after the wedding of Richard and Anne; that the ending is due to the *dèmande d'amours* type; and that the unsuccessful lovers may be Friedrich of Meissen and Charles VI, chronology being modified for dramatic effect.

646 TO ROSEMOUNDE [25]. Miss Rickert suggests that the poem was written for the occasion of the welcoming of the child-queen to London.

648 THE ROMAUNT OF THE ROSE [28]. Miss Thompson judges, from the vocabulary and the metrical use of historic *e*'s, that the present piece is not by Chaucer.

652 THE TREATISE ON THE ASTROLABE [30]. Manly reports documents connecting a Lewis Chaucer with a Thomas Chaucer who was his senior, and suggests that Chaucer's son was a godson of Sir Lewis Clifford. Rye notes two Thomas Chaucers, and thinks Chaucer's son was named from Sir Lewis Robsart, esquire to the body of Henry V, who fought at Agincourt along with both Thomas Chaucers. Garrod quotes a Merton record of Thomas Chaucer's obtaining aid for a student, and suggests that the youth may be Lewis Chaucer.

653 THE HOUS OF FAME [31]. Riedel argues that the poem was written because of John of Gaunt's offensive pub-

lic appearance with Catherine Swynford in the summer of 1378; that the Æneas and Dido story refers to Gaunt's relations with women; and that the *Hous* is a covert attack on John under the guise of a well-meant warning as to possible results from such questionable love affairs as the Duke was engaged in.

660 TROILUS AND CRISEYDE [32]. Graydon has sought to justify Criseyde, to refute her grosser detractors, and to correct the judgments of her friends.

665 THE LEGEND OF GOOD WOMEN [33]. Manly shows that Alice de Cestre, proposed by Tupper as the original of Alceste, was, on the evidence of the household books, an elderly laundress in the Queen's household.

IX. 'THE CANTERBURY TALES.'

674 GENERAL PLAN [37]. See under page 690 [54], below.

679 THE MANUSCRIPTS [43]. In his edition Manly lists the MSS., fragments and single tales excluded, with their present ownership. MSS. Phillipps 6570, 8136 (Canby MS.), and 8137 are now owned by Dr. A. W. Rosenbach, of New York; MS. Ashburnham 124 is in the Pierpont Morgan Library, New York. The Ellesmere MS. is in the Huntington Library, at San Marino, California. MS. Ashburnham 127 is in the Fitzwilliam Museum, Cambridge. MS. Cardigan is owned by George Brudenell, Esq., of Deene Park, Peterborough. MS. Ely is MS. Cbg. Univ. Libr. Mm II 5. MS. Ashburnham 126 is owned by Sir William McCormick. MS. Hodson 39 is now MS. Eng. 113 in the John Rylands Library, Manchester.

Applying Greg's methods (see page 1236 [43]) to the *Pardoner's Tale*, Miss Kilgour finds a very close connection between MS. Br. Mus. Additional 35286 and Caxton's second edition of the *Tales*.

690 THE GENERAL PROLOGUE [54]. Curry has added studies of the Physician and the Cook to his expositions (see page 1091) of Chaucer's accord with the science of his day.

Manly urges that the pilgrims were intended to represent only certain classes or occupations in fourteenth-century society, that (at least in some instances) the character sketches represent not so much types as individuals, and reflect and embody experience of Chaucer with actual persons and conditions. Of these Manly attempts to aid toward identification not only of the Host, Harry Baillie, but also of the Reeve, the Miller, the Summoner, the Friar, the Pardoner, the Lawyer, the Franklin, the Shipman, the Merchant, the Prioress, the Nun's Priest, the Wife of Bath, and the Canon.

Miss Rickert finds that Henry Bailif or Bailiff appears in the Subsidy Roll and in *Visus Compote* (184/32) as taxpayer and as 'one of the four controllers of the subsidy, two of the others being likewise innkeepers, and the third a brewer.'

Wood-Legh opposes Manly's identification of the Franklin as John Bussy, and suggests a possibility of Stephen de Hales as the original.

Camden suggests that the five burgesses were an afterthought added rather late.

Moore urges that the contemporary reader of the passage connecting the Pardoner with Rouncival would have associated the allusion with certain abuses regarding the collection of alms by reputed representatives of the hospital at Rouncival, recorded in a patent of July 18, 1382.

692 THE KNIGHT'S TALE [55]. Curry has studied the astrological lore in this tale.

Fairchild argues that Chaucer was partly governed by an effort to present a conflict of character in his two lovers, respectively representing the Active Life and the Contemplative Life. Miss Everett judges his arguments not convincing.

697 THE COOK'S TALE [58]. Curry has studied the Cook medically and physiognomically.

701 THE MAN OF LAW'S TALE [60]. Curry has studied the astrological lore in this tale. Curtiss differs with Curry on some of the interpretations.

706 SIR THOPAS [65]. Manly urges that *Sir Thopas* was begun to revive the spirits after the *Prioress's Tale;* that the satire is primarily against the Flemings, not the romances; that the chief object was not Philip van Artevelde, but the Fleming bourgeois virtues derided by the French and English aristocrats; and that the satire may have been occasioned by the Flemish mission to England in 1383.

Magoun argues that the piece was definitely influenced by the Ile d'Or episode in *Libeaus Desconus.* Miss Everett says the arguments 'are not very convincing.'

712 THE NUN'S PRIEST'S TALE [68]. Curry has studied the dream-lore in this tale.

714 THE PHYSICIAN'S TALE [70]. Curry has studied Chaucer's reflection of medieval science in his Physician.

739 THE SECOND NUN'S TALE [84]. Henshaw shows that the preface parallels the *prefatio* for St. Cecilia's Day in the Ambrosian ritual.

741 THE CANON'S YEOMAN'S PROLOGUE AND TALE [85]. Richardson and Manly have considered the practices of the Canon, and the possibilities that he was modelled after Canon William Shuchirch, of the King's Chapel at Windsor, and that Chaucer had suffered from dealings with him.

745 THE PARSON'S TALE [89]. Chapman has considered the sermon form and sermon materials.

BIBLIOGRAPHICAL NOTES

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In the following pages the first number at the head of an item indicates the page of the *Manual*. A number in brackets is the item-number corresponding to that which in the Text and the Notes of the *Manual* follows the title of the item. A number standing alone in parentheses refers to the page in the *First Supplement* or the *Second Supplement* or the *Third Supplement* which the next following passage concerns. 'L.' followed by a number refers to the item in the *Manual*, and indicates the specific line there which the next following passage concerns. Each of the entries under an item is additional to those in the *Manual* and the *First Supplement* and the *Second Supplement* and the *Third Supplement*, except where the entry contains the direction '*read*'. An entry with '*read*' is a correction of the correspondent entry in the *Manual* or the *First Supplement* or the *Second Supplement* or the *Third Supplement*. The words 'above' and 'below' refer to the *Fourth Supplement*.

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753 TABLE OF ABBREVIATIONS

MHRA *MHRA, Bulletin of the Modern Humanities Research Association,* thrice yearly, Liverpool 1927—

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817 [8] MIRROR OF LIFE. Allen *Writings Ascr. to R. Rolle*, N. Y. and L. 1927, 371.

817 [9] DAN GAYTRYGE'S SERMON. See 818 [17], 1015 [9] [17]; 818 [17], below.—Brown *Reg* 2. item 263. Owst *Preaching in Med. England*, Cbg. 1926, index *Gaytrige*.

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821 [46] ABBEY OF THE HOLY GHOST. Allen *Writings Ascr. to R. Rolle,* N. Y. and L. 1927, 335.

821 [47] CHARTER OF THE ABBEY. Allen, *op. cit.,* 336.

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821 CHAPTER VII—PROVERBS, PRECEPTS, AND MONITORY PIECES

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823 [12] MISCELLANEOUS SCRAPS. 'Liþir lok', MS. Trinity, verses and sermon, pr. Brown, MHRA 2.104.—See 803 [3c], above.

823 [23] SLOANE PIECES. Rotographs of MS. Sloane 2593 (lyrics), Mod. Lang. Assoc. Deposit No. 16, in Libr. of Congress and N. Y. Publ. Libr. Reading Room.

824 [27] SIGNS OF DEATH. Rotographs of MS. Trinity B, 14, 39 (see 977), see 811 [48], above.

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824 [32] DOOMSDAY. Rotographs of MS. Trinity (see 977), see 811 [48], above.

825 CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

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826 [5] PETY IOB. Allen *Writings Ascr. to R. Rolle,* N. Y. and L. 1927, 369.

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826 [9] HUCHOWN DISCUSSION. Andrew *H's Works,* RES 5.12.

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827 [21] SEVEN PENITENTIAL PSALMS. Allen, *op. cit.,* 371.

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828 [34] BALLAD OF TWELFTH DAY. Rotographs of MS. Trinity, see 811 [48], above.

828 [41] WYCLIFFITE VERSIONS OF BIBLE. On N. Y. Publ. Libr. MSS., Paltsits in Bull. of N. Y. Publ. Libr. Jan. 1923, 10.

829 CHAPTER IX—DIALOGUES, DEBATES, CATECHISMS

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831 [8] OWL AND NIGHTINGALE. Notes on ll. 943-44, 277 ff., 886, Dickins, LTLS Apr. 1927, 251; on ll. 943-44, Gilson, LTLS June 1927, 408; on ll. 961-62, 816, 80, Brett, MLR 22.262; text notes, Holthausen, Angl Bbl 39.244;—author, date, sources, Hinckley, PMLA 44.329.—1126 l.1, Atkins's ed., crit. Jones, JEGP 24.452; Ricci, Nuovi Studi Medievali 3. pt. 1.—1219 l.6, *for* Holthausen, *read,* Horn.

831 [12] BOOK OF CUPID or CUCKOO AND NIGHTINGALE. Author, Ward, MLN 44.217.

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834 [30] STATIONS OF JERUSALEM. Wm. Wey's itinerary, MS. Bodley 565, ed. B. Bandinel, Roxburghe Club 1857.

834 [31] TRAVELS OF MANDEVILLE. Latin MS. by Dutch scribe, adv. Maggs Bros., London, Sale Cat. No. 505 (1928), item 1282.—Ed. Everyman's Libr., L. 1928;—text of 1725 ed., pr. (150 copies) Grabhorn Press, San Francisco and N. Y. 1928.—Jackson *Who Was Sir J. M.?* MLR 23.466.—1220 l. 4, *delete* Kaye . . . N&Q 146.317.

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837 CHAPTER XI—ROLLE AND HIS FOLLOWERS

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837 [2] CANON. Allen, *op. cit.* 335-45, 357-418, and *passim;* Comper *Life of R. Rolle,* L. and N. Y. 1929, 205, 217, 222, 326.

837 [3] CRITICISM. Hodgson *Engl. Mystics,* L. 1922. See Comper, Hodgson, Denis, Noetinger, Oakley, Allen, under 837 [1], above.

838 I. WRITINGS ACCEPTED AS BY ROLLE. See 837 [2] Canon; Allen *Writings Ascr. to R. Rolle,* N. Y. and L. 1927, 169, 246, 251, 256, 269-311.

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FIFTH SUPPLEMENT TO A MANUAL OF THE WRITINGS IN MIDDLE ENGLISH

1050-1400

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By

JOHN EDWIN WELLS, M.L., M.A., Ph.D.

Professor of English in Connecticut College

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PREFACE

The various issues of the *Manual* and its Supplements are noted on pages 1001, 1097, 1201, 1293, and 1380. Purchasers may now obtain the *Manual* and the first three Supplements bound in one volume; and any of the Supplements separately bound, except the First and the Second.

It is pleasant to find in the extent of the sales, and in the many generous direct acknowledgments of indebtedness, evidences of the steadily increasing service rendered by the work. The users of the books will join with me in appreciation of the provisions made by the Connecticut Academy of Arts and Sciences for the publication and the maintenance of each of the parts as soon as it has been completed. None but myself can realize the gracious coöperation of Dr. George F. Eaton, the Secretary of the Academy, as the several issues have been passing through the press.

This *Fifth Supplement* endeavors to indicate such errors and omissions as have been noticed since the publication of the *Fourth Supplement;* to add to the Bibliographical Notes indications of the new publications issued between June, 1929, and July, 1932; and to supply for the Text the additions and modifications necessitated by these publications. It is to be assumed that some items of the later part of the period covered have escaped attention.

The devices and the arrangement employed in the former volumes have been adhered to in this *Fifth Supplement.* Careful attention should be given to the explanations at the head of the Text, the Bibliographical Notes, and the Index, of this book.

All topics are arranged in the order of the paging of the *Manual.* At the left of each topic-head in the Text and the Notes of this *Fifth Supplement,* is indicated the page of the

Manual on which the topic is discussed or is to be inserted. In each case where the topic appeared first in one of the Supplements, the number of the page of the Supplement on which the discussion first appears is entered in parentheses next after the number of the page of the *Manual* on which the discussion is to be inserted. So the reader may find directly the material on a given topic in this *Fifth Supplement* by turning in the Text and the Notes to the left-hand marginal number corresponding to the number of the page in question in the *Manual*. Items treated in this *Fifth Supplement* alone may be found by use of the Index on pages 1427 ff.

To those who have communicated to me corrections and additions for the work I am warmly grateful. If more would so assist me, my labors would be greatly lightened. Again I ask that those interested in the period up to 1500 send me notices of their writings and reprints of their articles, particularly of those that appear in less accessible publications.

The work on the fifteenth century including Middle Scots is advancing. As is true of the *Manual* and its Supplements, the accumulation and the preparation of this matter have been carried on single-handed and without financial assistance. It is hoped that in the near future substantial provision will be obtained to make possible an earlier completion of *The Fifteenth-Century Writings in English.*

New London, Connecticut,
September, 1932.

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FIFTH SUPPLEMENT TO A MANUAL OF THE WRITINGS IN MIDDLE ENGLISH

1050-1400

TEXT

The following pages contain additions and corrections for the Text of the *Manual* and the four Supplements already published, and also changes of statement necessitated by studies and editions printed or become accessible since June, 1929. A few points of new knowledge not admissible into the classes of general statement to which the Text of the *Manual* is restricted, are omitted here; the Bibliographical Notes (*infra*, pages 1377 ff.) indicate all such matter.

A number at the left of a paragraph or of a topic-head indicates the page of the *Manual* on which the topic is discussed, or is to be inserted. An accompanying number in parentheses indicates the page of a Supplement (*First*, *Second*, *Third*, or *Fourth*) on which the item is considered. The words 'above' and 'below' refer to this *Fifth Supplement*.

CHAPTER I—ROMANCES

8 KING HORN [1]. Starting from recollections of the use of 'prud as King Whurn' in the neighborhood of Jedburgh, Oliver identifies 'Suddene' as Southdean, formerly called 'Sud'n', a large district in the mouth of the Carter Pass of the Cheviot Hills; 'Westernesse', as the Mull of Galloway; Modi's kingdom of 'Reynes', as the Rhinns of Galloway, a few miles south of the Mull; and 'Lions' in the French, as perhaps Carlisle. He finds the incidents and the details of the action of *King Horn* to fit this geographical setting and the physical conditions there, and the names of the personages (as Aylmar, Rymenild, and Murry) to accord with this geographical location.

19 WILLIAM OF PALERNE [12]. Oakden judges the original a little more northern than Miss Serjeantson (see page 1259), and thinks unlikely common authorship with the *Alliterative Alexander Fragments.*

30 GEOFFREY OF MONMOUTH [17]. Opposing Gerould, Faral maintains that Geoffrey wrote not to glorify the Normans but the Welsh, particularly the Armoricans; and he believes few Celtic elements can be indicated with certainty in the *Historia.*

36 MORTE ARTHURE [21]. Oakden finds the language North Midland and Northern, the Midland forms due to a Midland scribe or author, and opposes common authorship with the *Wars of Alexander* or the *Destruction of Troy.*

54 SIR GAWAYNE AND THE GRENE KNIGHT [31]. Oakden proposes that the poem was written for local people in the local North-West Midland (area of South Lancashire and North-West Derby), perhaps by command as an occasional piece, by the author of *Erkenwald*, *Pearl*, *Purity*, and *Patience*, who was connected with John of Gaunt's household and the castle of Clitheroe near the Ribble. See pages 310 [41], below, and 578 [1], below.—On John de Erghome as author, see page 578 [1], below.—Miss Buchanan has emphasized the indebtedness of the poem to Irish tradition.

59 SYRE GAWENE AND THE CARLE OF CARELYLE, and THE CARLE OFF CARLILE [34]-[35]. Miss Buchanan has studied the Irish elements in these pieces.

61 THE AWNTYRS OFF ARTHURE [36]. Oakden assigns this to the North near Carlisle or at least Cumberland.

63 GOLAGRUS AND GAWAIN [37]. Ketrick argues that the poem was scarcely composed before 1440, and that the author used a French prose version of the *Perceval* Continuation varying slightly from the 1530 prose print.

65 YWAIN AND GAWAIN [39]. The costume leads Eagleson to assign the poem to the reign of Edward III.

84 THE SOWDONE OF BABYLONE [49]. Smyser had presented features of the poet's procedure in handling the story, and has shown between the *Sowdone* and the French *Destruction of Rome, and Fierabras* of MS. Egerton 3028 ff. 64-118 v close parallels in general make-up and in details of expression due to a common version younger than the original *Destruction, and Fierabras* which he has endeavored to reconstruct.

94 THE TAILL OF RAUF COIL3EAR [58]. Smyser concludes that the author was a member of the middle class who probably lived in the south of Scotland and probably wrote the poem in the 1460's; that agreement in particulars shows direct dependence on *John the Reeve* for the chance-encounter with the king material; that the form of the courtesy-lesson is from a lost folk-tale of the Continental type (the guest perhaps being Charlemagne), two Italian *Canzoni* of the Gawain cycle and *Golagrus and Gawain* offering the best parallels to *Rauf*; and that the imitation of the stereotyped combats of the *chansons de geste* is likely to be from acquaintance with the Continental *Otuel* and *Fierabras*.

102 THE ALLITERATIVE ALEXANDER FRAGMENTS [66]. Oakden assigns A and B to the Central West Midland and the same author, probably not the writer of *William of Palerne*. He locates C (the *Wars*) in the North-West Midland, and finds metrical evidence against common authorship with the *Destruction of Troy* and *Morte Arthure*.

106 THE DUBLIN EPITOME [70a], styled by Skeat *The Story of Alexander*, is an apparently unstudied epitome in MS. Trinity College Dublin D, 4, 12 (near end of 15th cent.).

108 THE GEST HISTORIALE OF THE DESTRUCTION OF TROY [72]. Oakden judges this to be originally

North-West Midland copied by a Northern scribe, and the metrical evidence to be adverse to common authorship with the *Wars of Alexander.*

108 THE SEEGE OF TROYE [73]. Miss Barnicle judges this poem North-West Midland, 1300-1325; Hibler, Central or North Warwickshire, 1340-1370.

111 LYDGATE'S SIEGE OF THEBES [79]. Add MSS. John Rylands Libr. 1 and Christchurch 152.

131 SIR LAUNFAL [91]. Ll. 10-11, *read* with Valentine (ll. 505-612).

134 SIR DEGARE [95]. Add MS. Rawlinson F 34 f. 10 (Bodleian 14528; 15th cent.).

153 TITUS AND VESPASIAN [106]. 155 *Siege of Jerusalem:* MS. Ashburnham CXXX is now in the Huntington Library at San Marino, California.—*For* Laud 653, *read* Laud Misc. 653.

CHAPTER II—TALES

170 THE GAST OF GY [9]. A fifteenth-century MS. containing this piece with the *Pricke of Conscience* and other items, was offered for sale by Maggs Bros., of London, June, 1930, and spring, 1931. See page 447 [4], below.

CHAPTER III—CHRONICLES

191 LAYAMON'S BRUT [3]. Hinckley has rejected Madden's evidence for the date 1205, and has argued for a date between 1157 and 1165. Wyld has studied the vocabulary of the two texts, and has emphasized the high literary quality of the *Brut,* the introduction of episodes, and the heightening of

the colors of Wace's narrative by features, interests, and methods of treatment that are reminiscent of the Old English poets.—193 ll. 4-5, *read* Wace has 15,170 lines.

195 ROBERT OF GLOUCESTER'S RIMED CHRONICLE [4]. In 1931 Frank Marcham, of London, advertised a MS. (now in the Huntington Library, at San Marino, California) of the second recension, consisting of 135 leaves, 10,280 lines, c. 1400, with the plate of Algernon Capell, Earl of Essex, and the Essex monogram on the sides. Wright is said not to have used this MS. for his edition, but the variants that he quotes from the Trinity College MS. are said to agree with it in the main.

198 THE SHORT METRICAL CHRONICLE OF ENGLAND [5]. Portions of a text are in MS. Rawlinson poet. 145.

199 THOMAS BEK OF CASTELFORD'S CHRONICLE OF ENGLAND [6]. Blach has pointed out the slightness of Perrin's bases for connecting Thomas Bek with this chronicle. The first column of the MS. has the name 'Thomas Castelford', who may be the author, a copyist, a donor, or an owner of the MS. Leland mentions a Thomas Castelford as author of a chronicle of Pontefract with a supplementary history of its cloister, but says nothing of another work by him.

206 THE BRUT OF ENGLAND [10]. Copies are in John Rylands Libr. MSS. 102, 103 (to 1347), 104 (to 1415), 105 (to 1413).

CHAPTER IV—WORKS DEALING WITH CONTEMPORARY CONDITIONS

226 TWO NORTHERN ALLITERATIVE PROPHECIES [27]. Other copies of the *Cock of the North* and Version A of '*When Rome is removed into England*' are in MSS.

Peniarth 50 ff. 1 and 4, and 26 ff. 127 and 129 (formerly Hengwrt 34 and 133; both 15th cent.). Other copies of Version A are in MSS. Sloane 2578 f. 44 r (mid. 16th cent.; part of beginning); Harley 559 f. 10 r (16th cent.; 6 vv. of beginning); Peniarth 94 ff. 174, 262, 167 v (formerly Hengwrt 412; c. 1595; beginning 35 vv., 33 vv., last 13 vv.); Natl. Libr. of Wales Addit. 441 C f. 49 (16th cent.; 86 vv.); Mostyn 133 f. 331 (17th cent.; 96 vv.; last 7 vv.); Llanstephen 119 f. 175 (formerly Shirburn D 11; 1600-1650; 95 vv.). Of Version B (*Prophecie of St. Beid*, part of the *Whole Prophecy of Scotland*) of '*When Rome*' are copies in MSS. Cott. Vespasian E VIII f. 21 r (16th cent.; 87 vv.) and Sloane 1802 f. 10 v (c. 1600; 90 vv.); and Waldegrave's print of the *Whole Prophecy*, 1603 (90 vv.). Version C is in MSS. Peniarth 26 f. 122 (see above); Cott. Cleopatra C IV f. 86 v (end of 15th cent.); Peniarth 94 f. 257 (see above); and Llanstephen 119 f. 177 (see above). Welsh versions are extant.

233 'YOUNG MEN OF WATERFORD, LEARN NOW TO PLAY' [37a] opens a single stanza of tail-rime aaaabccb copied into MS. Lansdowne 418 from a now missing part of MS. Harley 913 (Kildare MS., see page 228 [29]). The copyist states that the original was 'a long discourse in metre', warning the youth of Waterford against the Anglo-Norman family of le Poers or Powers who had settled in the district of Decies.

234 'BY GRANTING CHARTERS OF PEACE' [38a] opens a single stanza aabccb, apparently by an Anglo-Irish writer, in the *Book of Howth*, under the heading 'Albus Liber Scac. Dublin'. Davys declared the hand to be 'as ancient as the time of King Edward III.' The lines lament the undoing of the land through unwise government grants, improper practices regarding children, and the adoption of the Irish for the English language.

236 AGAINST THE MINORITE FRIARS [42]. The Cbg. Univ. Libr. Gg I 32 'With an O and an I' refrain poems

(see page 957 [42]) are '*Salaman sat & sayde*' and '*Thynke man qware off thou art wrought*'. Hammerle believes that this refrain echoes a call used in hunting or in a chase, and that its use in Latin and other religious or didactic pieces came from an idea that it had some hidden significance.

239 (1053) RIMES ON THE RISING OF 1392 [46a]. The indictment and quoted verses are in MS. Public Record Office, Ancient Indictments, K.B. 9, No. 144, m 31.

239 See *Rylands Proverbs* and *Proverbs of Salamon*, page 382 [11b] and [11c], below.

240 II. WORKS IN ALLITERATIVE LONG LINES. Hulbert has showed indications that the alliterative revival was fostered by the baronial opposition to the king, pointing out possible relations of the Bohuns and Beauchamps therewith.

244 THE VISION CONCERNING PIERS PLOWMAN [51]. Chambers and Grattan have resumed publication of their valuable studies of the MSS. They have printed a list of the MSS. and their locations in January, 1931; MSS. Phillips 8252 and 8231 are in the Huntington Library at San Marino, California, which has also a MS. not known before 1924. They conclude that B used as basis a MS. of A much better than any A-MS. extant, and quite independent of the different groups into which the extant A-MSS. fall; that the text of A cannot be fixed without reference to B, or B without reference to C; and that C used an extremely good MS. of the B-text, though no reviser (poet or editor) 'ever dealt more recklessly' with his original. They present principles and cautions regarding the editing of a text from a large number of MSS., and criticism of Skeat's texts and collations. They repeat the judgment that Miss Görnemann's general conclusions (see page 1055) are vitiated by being based on descriptions of the MSS., not on the MSS. themselves. Miss Day's studies of the alliteration (see page 1056) they judge to suffer from over-differentiation of authorship founded on defective conclusions due to use of too

small a portion of text as basis. From a farther investigation of the MSS. they find no confirmation of Miss Day's conclusions (see page 1264) as to revision of the texts, and urge that everything tells against those conclusions.

Haselden argues that the fragment (item 2) in MS. Ashburnham CXXX, now Huntington MS. 128, was originally a part of the full text (item 4) in that MS.

Cargill would date the A-text just before June, 1376, and would identify the leading figures of those passus with prominent personages of the time. Bright and Hall believe parallels in the B-text to indicate that after writing the A-text Langland came to know the MS. with Latin and English proverbs in the Rylands Library (see page 382 [11b], below). Bright holds that the poem is 'a great autobiography' by a single author, whose variant treatments of the Deadly Sins shift from text to text with the shift of degree of emphasis on his own experiences. Troyer presents the variants in the rôle of Piers Plowman in the poem. Coghill points out instances where the B reviser understood A's ideas well and gave them added effect by improvement of their expression. Miss Cornelius notes parallels with the *Roman de Fauvel.*

1264 l. 6, *for* Calwoll, *read* Colwall.

268 DEATH AND LIFFE and SCOTTISH FEILDE [52]. Oakden judges the dialect of these pieces to be Midland, and the metrical evidence against common authorship.

CHAPTER V—HOMILIES AND LEGENDS

274 (1057) (1265) 'ATTE WRASTLINGE'; 'LIÞER LOK' [3b]-[3c]. Owst notes the use of popular refrains as themes for French and Latin sermons.

274 A ST. NICHOLAS SERMON [3d] is in MS. Trinity College Cbg. B, 14, 39 f. 26 r (MS. 323; c. 1250) in the same hand as *Judas* and *Margaret* (see pages 312, 314). It is a

formal sermon comprising a Latin text followed by sections each made up of English short couplets and a Latin Bible text of which they are a paraphrase. The English totals 132 lines. The sermon is apparently for a general audience, probably for St. Nicholas's Day, and was evidently a preliminary to a production of a St. Nicholas play (English lines 38 ff.).

275 SPECULUM GY DE WAREWYKE [5]. Add John Rylands Libr. MS. 50.

275 A LUYTEL SARMOUN OF GOOD EDIFICACIOUN [6]. Oakden assigns this to the South-West Midland.

287 THE NORTHERN HOMILY CYCLE [18]. On the author of the *Northern Passion* see under page 555 [7], below.—959, MS. Porkington 10 is in the Harlech Library at Brogyntyn, Oswestry.

292 THE SOUTHERN LEGEND COLLECTION [19]. For a MS. with the Rood Poem and *Theophilus*, see pages 314 [54], below, and 317 [59], below.

307 THE DOUCE GROUP [28]. For *Tretys of þe Seuene Poyntes*, see page 373 [54], below.

308 ANNA [32]. Baugh points out that the rime-royal piece is based on the appropriate portion of the Sarum Breviary which is from Osbert of Clare's discourse on St. Anne.

310 ERKENWALD [41]. Oakden's studies of the language and the metre lead him to conclude that this poem is by the North-West Midland author of *Sir Gawayne and the Grene Knight*, *Pearl*, *Purity*, and *Patience*. He suggests that it was probably written c. 1386 by command, as he believes were the four other poems. See pages 54 [31], above, and 578 [1], below.

312 KATHERINE [50]. 963 l. 6, MS. Porkington 10 is now in the Harlech Library at Brogyntyn, Oswestry.

314 MARGARET [52]. 963, MS. Petworth 3, from the library of Lord Leconfield, Petworth House, was offered for sale in April, 1932, by Francis Edwards, Ltd., of London.

314 THEOPHILUS [54]. A text, '*Seint Theophile was a grete man*', of the Southern Legendary *Theophilus* is in a MS. (15th cent.) with the Southern Legendary Rood Poem (see under [59], below) and the *Pricke of Conscience*, offered for sale by Maggs Bros., of London, in June, 1930, and spring, 1931. See page 447 [4], below.

317 THE SOUTHERN LEGENDARY ROOD POEMS [59]. On a MS. of '*The Holy Rode, the swete tre*', see under [54], above.—See page 447 [4], below.—317 l. 11, *read* Trinity Oxford 57.

318 CANTICUM DE CREATIONE [61]. Dunstan's comparison with the 'Earlier Version' (see page 319 [64]) and the Latin *Vita Adæ et Evæ* leads him to conclude that the two English poets worked independently, and that their sources 'can be almost completely reconstructed from the twenty-six Latin MSS. of the *Vita* available.'

319 AN EARLIER VERSION OF THE CANTICUM DE CREATIONE [64]. See [61], above.

CHAPTER VI—WORKS OF RELIGIOUS INFORMATION AND INSTRUCTION, ETC.

350 THE SEVEN SINS, THE PATER NOSTER [11], etc. Prose treatises on the *Pater Noster*, the Ten Commandments, and the *Ave Maria*, are in MS. Sidney Sussex College Cbg. 74 ff. 143, 181, 189 v.

354 THE COMMANDMENTS [15]. Eight short couplets are in MS. Trinity College Cbg. 323 f. 29 r (B, 14, 39; 13th cent.).

355 THE LAY-FOLKS' CATECHISM [17]. A text (528 vv.) of the Thoresby version is in MS. Bodleian Don. c. 13 f. 165 v (14th cent.).

359 THE MYRROUR OF THE BLESSED LYF OF IESU CRIST [29] is in John Rylands Libr. MSS. 94 and 98.

360 THE BOOK OF THE CRAFT OF DYING [34]. Add MSS. Bodley 423 pt. 4 and John Rylands Libr. 94 f. 125.

361 THE ANCREN RIWLE [40]. 1270, Miss Allen communicates that her dating of the *Riwle* should be stated as c. 1140.

370 THE TESTAMENT OF LOVE [49]. See the *Appeal of Thomas Usk*, page 442 [60], below.

372 A TREATISE OF GHOSTLY BATTLE [51]. Add MS. John Rylands Libr. 94 f. 137 v.

372 THE QUATREFOIL OF LOVE [52]. Oakden assigns the poem to the North-East Midland, c. 1350-1400.

373 A TRETYS OF ÞE SEUENE POYNTES OF TREWE LOUE & EUERLASTYNGE WISDAM [54] consists of seven chapters, some 35,000 words, of prose in MSS. Douce 114 f. 89 v (see page 307 [28]), Tanner 398, Bodley e Museo 111, and Caius College Cbg. M 390/610, and the Caxton print (Cbg. Univ. Libr. AB.4.64, *et al.*) of c. 1490. Chapter 4 is also in MSS. Br. Mus. Addit. 37049 f. 43 v and 37790 f. 135 v; and Chapter 5 in MSS. Harley 1706 f. 20 r, Br. Mus. Addit. 37049 f. 39 r, Douce 322, and Cbg. Univ. Libr. Ff V 45 f. 14 r. All the MSS. are of the fifteenth century, Douce 114 being early. The piece is a rendering, many sections omitted, of Henry de Suso's Latin *Orologium Sapientiæ* which was completed in 1334. Wichgraf dates the English before 1400, Schleich in the reign of Richard II, between 1377 and 1399, about contemporary with the French version (MS. Harley 4386; 15th cent.) which is dated 1389 and is twice the length of the English

The piece combines allegory, vision, and dialogue between Master and Disciple. In a lengthy prologue to his most worshipful lady and dearest spiritual daughter who has set him the task, the English writer, her chapelyn, details his purpose and methods in drawing his treatises from the Latin. The name *Orologe of Wisdom* was assigned because the author in a vision of a wondrous Orloge learned in dialogue from Christ, who is the Everlasting Wisdom, the seven points of His love. The rendering from the Latin follows. A prologue presents the author's labors toward Wisdom, and his vision of the fair round tower in which are two mansions—the one of these, the abode of the natural sciences, he finally leaves with disgust, to find in the second Jesus, the sovreign Master of everlasting wisdom. From him in dialogue he is instructed in the seven points of Love: 1. The name and nature of Wisdom, and how to abide in it through good and ill; 2. the passion of Christ, and how to respond to it; 3. the suffering of Christ for man, and how to suffer for Him; 4. how to maintain true spiritual living, and to eschew the contrary; 5. how to learn how to die, and to desire to die for Jesus; 6. the sacrament of Christ's body, and how to partake in it; 7. how to be wedded with God through love and worship, and to become His true disciple.

Schleich rejects authorship by Hilton. He points out close parallels of parts with the Macro play *Wisdom*, and of prayers in *Seuene Poyntes* and Nicholas Love's *Mirrour of the Blessed Lyf of Iesu Crist* (see page 359 [29]).

Independent renderings in English of parts of the *Orologium* are in MSS. Bodley 798 f. 123 r and Br. Mus. Addit. 37049 f. 91 r.

CHAPTER VII—PROVERBS AND PRECEPTS, AND MONITORY PIECES

375 THE PROVERBS OF ALFRED [5]. Miss South judges Maidstone (not later than 1250; see page 1173 [5]) the most reliable, and Jesus the least reliable, of the MSS.; dates the original as early as the third quarter of the twelfth century; identifies 'Siforde', 'Seuorde', as Siford in Berkshire; ascribes a Midland coloring to the original; locates the home of the archetype near the border of the East Midland and the South; and believes that the archetype of the extant texts was perhaps MS. Cotton, or at least but little earlier than Cotton.

380 HOW THE GOOD WIFE TAUGHT HER DAUGHTER [10]. 381, *The Good Wyfe Wold a Pylgremage:* MS. Porkington 10 is now in the Harlech Library at Brogyntyn, Oswestry.

382 ADDITIONAL 37049 MORAL DISTICHS [11a]. In MS. Br. Mus. Addit. 37049 f. 85 r (first half of 15th cent.) are about 103 moral distichs, parts defective, beginning 'Bot witt pas wille Vyce wil vertewe spylle', preceded by a quatrain beginning 'Fyrst þou sal luf god and drede'.

382 RYLANDS PROVERBS AND RIDDLES [11b]. John Rylands Libr. MS. 394 ff. 2-26 v contains an alphabetical collection of English and Latin proverbs, and at ff. 27-28 v a miscellaneous group of riddles and word puzzles. The English items are sometimes prose, sometimes couplets, each followed by from one to seven Latin verse equivalents. Some Latin items are without English equivalents. References to the great storm of 1362 and to the execution of the Despensers in 1326, have been noted. The word forms are said to be of the middle fifteenth century. It has been suggested that the author of *Piers Plowman* used this MS. (see page 244 [51], above).

382 THE PROVERBS OF SALAMON [11c], '*Wast bryngyth a kyngdome in nede*,' 90 stanzas abababab, is in MSS. Cbg. Univ. Libr. Ff II 38 f. 10 r, and Magdalene Coll. Cbg. Pepys 1584 f. 62 r (both 15th cent.). A working over of the piece with many additions is 'A louely song of Wysdome' in MS. Br. Mus. Addit. 31042 f. 120 r (15th cent.). These sententious monitions are concerned throughout with political and economic conditions and behavior of a people in a kingdom in confusion. So they ally the verses with the complaints on contemporary conditions (see Chapter IV), and, as do the linguistic features, they point to the end of the fourteenth or the beginning of the fifteenth century. Compare '*Salaman sat & sayde*', page 236 [42], above.

384 '*Mercy is hendest whore sinne is mest*' [19]. *For* 'whose' *read* 'whore'.– This is three couplets of '*Merci abid an*

loke alday', which has five couplets in MS. Advocates Libr. 18, 7, 21 f. 85 r. In MS. Harley 7322 f. 158 r are three couplets '*3if sinne nere, merci nere non*'.

385 POEMA MORALE [25]. Moore has rearranged the relations and derivation of the MSS., Egerton (E^1 and E^2) and Lambeth in one group from a common original, and Trinity, Digby, Jesus, and McClean in another, E^1 and E^2 being close, J and M also close, J a composite text agreeing sometimes with one group and sometimes with the others.

387 ERTHE UPON ERTHE [26]. MS. Porkington 10 is now in the Harlech Library at Brogyntyn, Oswestry.

392 DEATH [36] is extant in another text, '*Þene latemeste dai*', in MSS. Trinity College Cbg. B, 14, 39 f. 43 v (323; 13th cent.) and Digby 86 f. 197 v (c. 1275).

392 'WEN ÞE TURUF IS ÞI TUUR' [37a] consists of three short couplets preceded by their Latin original in MS. Trinity College Cbg. B, 14, 39 f. 47 v (323; 13th cent.). What shall the world's bliss avail when the turf is thy tower and the pit thy bower, and thou art worms' meat?

393 MAXIMIAN [41]. L. 16, *read* lines 399-408 of his *Pardoner's Tale*.

395 LONG LIFE [46]. A text with musical notes is in MS. A 13 f. 93 v (13th cent.) Maidstone Museum, Maidstone, Kent.

CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

398 A TRINITY POEM ON BIBLICAL HISTORY [1a], '*Louerd asse þu ard on god euer buten hende*', in stanzas aaaa in MS. Trinity College Cbg. B, 14, 39 f. 36 r (323; 13th

cent.), outlines the main features from the Fall of Lucifer through Adam and Eve, the Old Testament, and the life of Christ, with mention of apostles and saints.

398 A STROPHIC VERSION OF OLD TESTAMENT PIECES [3]. Oakden supports Kalén's assignment to Yorkshire (see page 1174).

399 SUSANNAH or THE PISTILL OF SUSAN [8]. Oakden judges the dialect probably originally Northern.

403 A COMMENTARY ON PSALMS 90 AND 91 [19]. Miss Jones assigns the pieces (*'Qui habitat'*, *'Bonum est confiteri'*) to Walter Hilton (see pages 1272 [19], 1279 ¶ 1).

403 THE SEVEN PENITENTIAL PSALMS [21]. Add John Rylands Libr. MS. 51.

405 (1272) A STANZAIC LIFE OF CHRIST [25a]. See page 546 [5], below.

407 A COMMENTARY ON THE *BENEDICTUS* [29a]. A prose translation and commentary of about 3,000 words on the *Benedictus* (*Luke* 1.68-79), couplet by couplet, is in MS. Lambeth 472 (early 15th cent.), along with other pieces (see pages 1272 [19], 1278 [60a]) apparently by Walter Hilton.

409 THE APOCALYPSE OF ST. JOHN [39]. Add John Rylands Libr. MS. 92.

410 3. THE WYCLIFFE-PURVEY TRANSLATIONS OF THE BIBLE. In the John Rylands Library are the following MSS.—*Old Testament* (later version) Nos. 82, 83, 91, (English and Latin) 89; *Psalms* (later version) No. 88; *New Testament* (later version) Nos. 75-80, (early version) 81; *Deeds of Apostles* (later version) No. 84; *Gospels* (later version) No. 3. In February and June, 1930, and spring, 1931, Maggs Bros., of London, advertised a MS. of the *Epistles* of St. Paul, 150 leaves, small pocket copy, fifteenth century before 1457.

CHAPTER IX—DIALOGUES, DEBATES, CATECHISMS

411 THE DEBATE BETWEEN THE BODY AND THE SOUL [1]. Oakden assigns the extant Trinity text to the North-West Midland. MS. Porkington 10 is now in the Harlech Library at Brogyntyn, Oswestry.

414 THE DIALOGUE BETWEEN THE VIRGIN AND CHRIST ON THE CROSS [3]. Texts are in MSS. St. John's College Cbg. 111 f. 106 v, Royal 8 F II f. 180 r (1 st.), and Royal 12 E I f. 193 r.

418 THE OWL AND THE NIGHTINGALE [8]. Miss Huganir dates the poem c. 1182-83, and assigns it to Nicholas, son of Thorald, an itinerant justice in South-Western England.

425 YPOTIS [15]. See page 706 [65], below.

CHAPTER X—SCIENCE, INFORMATION, DOCUMENTS

429 STOCKHOLM RECIPES [8]. MS. Med. Miscell. XIV is now Med. Miscell. X. 90. Müller believes the compilation originally made probably in the East Midland, on the borders of Norfolk and Suffolk.

429 STOCKHOLM-ADDITIONAL VERSE RECIPES [10]. See under [8], above.

432 A DESCRIPTION OF DURHAM [25]. Oakden assigns this to Durham c. 1100.

433 THE TRAVELS OF SIR JOHN MANDEVILLE [31]. In September, 1931, and in July, 1932, Maggs Bros., of London, advertised an early fifteenth-century MS. of 118 leaves in English representing the 'third version', which was often printed up to 1725.

439 'WENNE, WENNE, WENCHICHENNE' [42]. Oakden believes this is not South-West Midland, and not later than c. 1150.

442 A PETITION OF JOHN DRAYTON AND MARGERY KING [56a], of 1344, in Gloucestershire English prose, is in the Public Record Office, Ancient Petitions, File 192 No. 9580. It is said to be forty years earlier than any other petition of certain date in the Office.

441 A LETTER OF DAME ROSA MOUNTJOY [56b], beginning in French but chiefly in English, apparently from early in the reign of Richard II (1381-99), is on the back of a Latin deed of the second year of Richard II in MS. Public Record Office, Ancient Deeds, A 6630.

442 A DEED OF JOHN CHIRTSEY [58a] of about 1384 is represented by a memorandum in London prose in the Public Record Office, Ancient Deeds A 1779.

442 AN APPEAL OF THOMAS USK [60]. This prose piece, apparently written in his own hand in 1384 by the author of the *Testament of Love* (see page 370), is of about 3,100 words, and is in Public Record Office, Ex. Misc. 5/28.

442 PROCLAMATIONS OF NICHOLAS BREMBRE [60a]. Three short prose proclamations, 1383-84, by Nicholas Brembre, Mayor of London, are in MS. Guildhall Letter-Book H ff. clxxij r and v.

442 A PROCLAMATION AGAINST SPEAKING ILL OF THE KING OR THE QUEEN [60b], some 130 words of London English, dated 1387, is in MS. London Guildhall, Letter-Book H f. ccxxiij v.

442 AN APPEAL OF TREASON OF THOMAS AUSTIN [60c], of 1388 in London prose, is quoted in a Latin return to a writ in Pub[illegible] Record Office, Chancery Misc. Bundle

68 File 12 No. 357. It concerns Thomas Austin, associated with John Northampton, accused by Thomas Usk (see page 442 [60]).

442 A COMPLAINT AGAINST NEVILLE, ARCHBISHOP OF YORK [60d]. This London prose piece of about 1388, in Public Record Office, Parliamentary and Council Proceedings File 9 No. 22, bids the Commons blame not the King and his Council for the distresses of the realm, but 'Alisaundre Nero, Bishop of Yorkshire'.

443 ENGLISH GUILD RECORDS [63]. Of the 471 returns by guilds November, 1388-February, 1389, 52 are in English—6 of London, and the rest of Norfolk. They are in MSS. Public Record Office, Chancery Misc. Bundles 38-46.

443 A PETITION TO THE QUEEN'S COUNCIL [66], dated 1394, is in London English in the Public Record Office (E 101/622 f. 24), along with a Latin account of workmen's pay. It asks for payment to the Clerk of the Manor and the Keeper of the Manor of Havering-atte-Bower, Essex.

443 A PRESENTMENT BY A JURY [67], made in London English about 1396-97, is in MS. Public Record Office, K.B. Ancient Indictments, No. 176 f. 137.

443 A CONFESSION OF GLOUCESTER [68]. In MS. Public Record Office, Parliamentary and Council Proceedings Roll 4, are in London English the Duke of Gloucester's confession of treason at Calais on September 8, 1397, and the answer of Wm. Rikhill, Justice, to the Commission of Richard II.

443 A RECORD OF AN INTERVIEW OF RICHARD II AND WM. THIRNING [69] in October, 1399, is in Public Record Office, Parliamentary Roll 62, m 17.

443 A JUDGEMENT BY WM. THIRNING [70] delivered in Parliament in 1399, is in MS. Public Record Office, Parliamentary Roll 63, m 2, Nos. 9 and 10.

443 A SPEECH OF HENRY IV, 1399 [71]. This earliest known instance of a royal speech to Parliament in English is in Public Record Office, Parliamentary Roll 62.

443 For an indictment of 1392, see pages 239 (1053) [46a], and 239 [46a], above.

CHAPTER XI—ROLLE AND HIS FOLLOWERS

444 ¶ 2, 445 ¶ 2, Miss Allen, opposed by Heseltine, has shown evidence that Rolle was a layman. She has given further information concerning MS. Bodley Don. c. 13, in which the Latin *Pater Noster* is ascribed to Rolle, and MS. Lat. th. d. 15 containing Rolle's Latin *Job*, etc., with ascriptions and notes by Parkin.

447 THE PRICKE OF CONSCIENCE [4]. The poem is in John Rylands Libr. MSS. 50, 51, and 90. In June, 1930, Maggs Bros., of London, advertised two MSS. of the *Pricke*, each containing other pieces in English: (1) 14th century, 125 leaves ('1st Liber Constat Johi. Aston de Croppil Boteler'); (2) 15th century, 121 leaves (see pages 170 [9], above; 292 [19], above; 314 [54], above; 317 [59], above).—Miss D'Evelyn has discussed five MSS. (Laud Misc. 601, Bodley 423, St. John's Coll. Cbg. 29 (B. 7), Beaumont Coll., and Strong) of the second or East Midland recension, and their relations to the other MSS. of that group (X ii).

449 THE FORM OF PERFECT LIVING [5]. Miss Allen dates this in the last years of Rolle's life—*i.e.*, after December 12, 1348.

450 EGO DORMIO ET COR MEUM VIGILAT [6]. Miss Allen judges this to be of about 1343.

452 OUR DAILY WORK [13]. Opposing Miss Allen (see page 1276), Miss Hodgson assigns this piece to Rolle.

457 THE TWELVE PROFITS OF TRIBULATION [39]. A copy is in John Rylands Libr. MS. 94.

459 THE REMEDY AGAINST THE TROUBLES OF TEMPTATIONS [49]. *Four Profitable Things*, Rolle's *Form*, Chapter III, is also in MS. Bodley 423.

461 AN EPISTLE ON MIXED LIFE [55]. The later form is in the fifteenth-century MSS. Lambeth 472, Harley 2397, Rawlinson A 355 and A 356.2 and C 894.4, and Royal 17 C XVIII.

463 ¶ 4. For other pieces ascribed to Hilton, see pages 403 (1272) [19]; 407 [29a], above; 1278 [60a].

463 (1278) TRETES NECESSARYE FOR MEN ÞAT 3EUEN HEM UNTO PERFECCION [60a]. Miss Jones indicates that this piece is also in the fifteenth-century MSS. Harley 993, Royal 17 C XVIII, Rawlinson C 894.4 (Hilton's *Divine Love*); that selections may be in MS. Cbg. Univ. Libr. Hh I 12; and that a late seventeenth-century copy of MS. Lambeth is in the Carthusian monastery at Parkminster.

464 A TREATISE ON TRINITY AND UNITY [63]. The first 328 lines are in MS. Br. Mus. Addit. 33995 f. 155.

464 THE MIRROR OF SIMPLE SOULS [67], a translation from an unidentified thirteenth-century French original, consists of about 40,000 words of Midland English prose with some Northern characteristics, perhaps of the later fourteenth or early fifteenth century, and perhaps by one of the followers of Rolle or Walter Hilton. At least three MSS. are extant, Br. Mus. Addit. 37790, Bodley 505, and St. John's College Cbg. 71, all of the second third of the fifteenth century. A Latin version made from the English by the translator into Latin of the *Cloud of Unknowing* (see page 455 [24]), Richard Methley (1451-1528), vicar of Mt. Grace, Yorkshire, is in MS.

Pembroke College Cbg. 221, which is dated 1491. Four other Latin translations (three in the Vatican) and one Italian, made from the French, are known.

The piece presents with fervent feeling the progress of a typical soul from the earlier ranges of spiritual life to its highest reaches. The form is largely dialogue, the participants being Love, Virtue, Reason, Holy Church, *et al.* In a prologue marked by a tender and devout humility, the English translator outlines his purpose and attitude, and shows his need to introduce glosses each of which he precedes with 'M.', the first letter of his name, and ends with 'N.', the first of his surname. Then follow the prologue from the French, and the *Mirror* rather arbitrarily divided into twenty *Distinctiones* or Divisions, in MS. Bodley subdivided into chapters each of which has attached a late fifteenth-century analysis.

CHAPTER XII—WYCLIFFE AND HIS FOLLOWERS

468 SERMONS [6]. The Sunday sermons are also in MS. Bodley Don. c. 13.

473 A PETITION TO THE KING AND PARLIAMENT [28]. A Latin version is in MS. Plut. XIX Cod. XXXIII in the Laurentian Library in Florence, ff. 23 v-26 v, '*Bonus et utilis tractatus secundum Johannem*'.

476 CONFESSION AND PENITENCE [42]; 477 DE PAPA [47]; 481 DE OFFICIO PASTORALE [68]. MS. Ashburnham is now John Rylands Libr. MS. 86.

482 THE PORE CAITIF [74]. MS. Ashburnham is MS. 87 in the John Rylands Library; portions of the *Pore Caitif* are in MS. 85 there.—1279 l. 3, *for* 360 [40], *read* 361 [40].

CHAPTER XIII—PIECES LYRICAL IN IMPULSE OR IN FORM

490 '[ÞE]H ÞET HI CAN WITTES FULE-WIS' [2a], judged by Brown to be perhaps the earliest example of the

secular English lyric, was written as prose shortly after 1200 in pencil in the margin of MS. Royal 8 D XIII f. 25 r (early 12th cent.), once the property of Worcester Cathedral Priory. It is a stanza ababacacddede, the whole or a part of a lover's lament over his evil state since he has lost his lady.

491 'VID WORD & WRID IC WARNE ÞE, SIRE ODE' [7a], fourteen verses in two stanzas in MS. Trinity College Cbg. B, 14, 39 f. 19 r (323; 13th cent.), concerns the legend of the sinful Odo or Udo, Archbishop of Magdeburg, who is warned to distribute his goods, confess his wrongdoings, pay his debts, etc., for three nights hereafter he shall assuredly come to judgment. On f. 25 r of the MS. are four other verses, '*Bisette þine ponevis, sire eode*', concerned with the story.

493 'SAY ME, VIIT IN ÞE BROM' [11a], six verses aabcdd in MS. Trinity College Cbg. B, 14, 39 f. 28 r (323; 13th cent.), and aabbcc, '*Sey, wist y þe brom*', in a Latin exemplum in Br. Mus. Addit. 11579 f. 29 r (early 14th cent.). 'Tell me, wight in the broom, what I should do that my husband would love me.' 'Hold still thy tongue, and have all thy will.'

501 'WORLDES BLIS NE LAST NO ÞROWE' [31]. See [31a], below.

501 'THINK, MAN, WHARTO ÞOU ERT WRO3TE' [31a] consists of seven stanzas with an 'O and I' refrain (see page 236 [42]) in MSS. Bodley Don. c. 13 f. 166 v (14th cent.) abababab, and Cbg. Univ. Libr. Gg I 32 f. 3 r (15th cent.) abababcc. Mrs. Brown notes similarities in theme and phrasing with '*Worldes blis ne last no þrowe*' (see page 501 [31]).

503 'GLADE US MAIDEN, MODER MILDE' [43a], three stanzas aabccb on the Annunciation, is in MS. Trinity College Cbg. B, 14, 39 f. 28 v (323; 13th cent.).

503 'OF ONE STABLE WAS IS HALLE' [45a], three verses aaa on the lowliness of Christ, is in MS. Trinity College

Cbg. B, 14, 39 f. 47 v (323; 13th cent.) following its Latin original. His hall was a stable, His throne an ox's stall, all His retinue was Mary.

504 'ÞURGH GRACE GROWAND IN GOD ALMYGHT' [52]. Oakden believes the MS. and the original to be N.E. Midland, and the date c. 1370-90.

506 'MI TREWEST TRESOWRE' [58]. Quotations are in *Meditatio de Passione* in MS. Cbg. Univ. Libr. Ll I 8 (see page 451 [9]).

507 'HEYLE, IHESU, MY CREATOWRE' [66]. A text, '*Haile, Ihesu*', is in MS. Bodley Don. c. 13 f. 166 r col. 1 (14th cent.).

515 'ÞU ÞAD MADIST ALLE ÞINC' [107a], consists of seven couplets in MS. Trinity College Cbg. B, 14, 39 f. 83 v (323; 13th cent.). 'My sweet Father, who made all, hear Thy Son. My breast and side are bloody, My body suffering on the Cross; though mankind have done foolishness, with My wounds I cry to Thee for mercy for them.'

515 'WENNE ICH SOE ON RODE IDON' [107b] consists of ten verses on Christ on the Cross, in MS. St. John's College Cbg. 15 f. 72 r (13th cent.; see page 987 [114]). Other similar pieces are '*Quanne hic se on rode*' (see page 1179 [114a]), twelve lines in MS. Royal 12 E I 194 v (early 14th cent.); '*Vyen i o þe rode se*', twelve lines in MS. Bodley 57 f. 102 v (13th cent.); and '*Qvanne I zenke onne þe rode*', eighteen lines in MS. Ashmole 360 f. 145 v (13th cent.). These pieces should be compared with [123] on page 518.

515 'BIDES A WHILE AND HALDES 3OURE PAIS' [108] and 'MAN, ÞUS ON RODE' [109]. A text of eight stanzas, '*Habide, gode men, and hald 3ou stil*', of both these pieces is in MS. Bodleian Don. c. 13 f. 165 v col. 2 (14th cent.).

516 'MAN, FOLWE SEINTT BERNARDES TRACE' [115a], five four-stress couplets preceded by the Latin and the French of Bernard, '*aspicias caput*', etc., is in MS. Br. Mus. Addit. 11579 f. 36 r (early 14th cent.). Man, follow Bernard and regard Jesus on the Cross; each feature is a sign of love and suffering for thy good.

518 'HO ÞAT SIÞ HIM ON ÞE RODE' [123]. An earlier version, '*Wose seye on rode*', in MS. Trinity College Cbg. B, 14, 39 f. 83 v (323; 13th cent.) consists of fourteen verses perhaps abcbdefeghijji. These pieces should be connected with [107b], above.

518 'I HERD AN HARPING ON A HILL' [125a], a northern song of sorrow for the Passion, with an unusual use of the *chanson d'aventure* narrative setting, is in MS. Bodleian Don. c. 13 f. 165 v col. 1 (14th cent.). It consists of six stanzas of seven-stress verses aaaabb, the fourth feet of the *a* verses riming with one another, and the first half of the fifth verse being the 'With an O and an I' refrain (see page 236 [42]). Lying under a linden, the poet heard a harping on a hill, a singer of wonderful gifts vainly trying to express the sorrow and the dark mystery of the Crucifixion—of X (Christ), M (Mary), I (John), and C (the Cross). The abrupt opening and the exceptional nature of the features of the *chanson d'aventure* frame, the apparently unique use of the symbolic initials, the conjunction of the 'With an O and an I' refrain, and the general tone of the whole, give the lyric peculiar distinction.

521 'SWETE IHESU CRIST, TO ÞE' [132]. A text is in MS. Bodleian Don. c. 13 f. 166 r col. 2 (14th cent.).—'*Swete leuedy, seynte marie*' and '*Seynt Mizel & sint Gabriel*' are parts of the lyric.

521 'ON LEOME IS IN ÞIS WORLD ILIST' [133a], twelve stanzas ababccdccd on the Resurrection, is in MS. Trinity College Cbg. B, 14, 39 f. 32 v (323; late 13th cent.).

521 'GOD, ÞAT AL ÞIS MYHTES MAY' [134]. This is in a MS. (near end of 14th cent.) formerly owned by Lt. Col. Edw. R. M. Pratt, of Ryston Hall, Downham, Norfolk, which was sold at Sotheby's July 27, 1925, Lot 67, to Bernard Quaritch.

521 'ÞE MINDE OF ÞI PASSIUN, SUETE IHESU' [136a], five lines abbcc, is in MS. Ashmole 360 f. 145 r (13th cent.), preceded by a Latin verse equivalent. A variant, '*Loverd, þi passion*', six verses aabbcc, is in MS. St. John's College Cbg. 62 f. 126 v (13th cent.).

529 'LOUERD CRIST, ÞOU HAUEST US BOUST' [172a] consists of four stanzas aaabcb each preceded by a French stanza, in MS. Trinity College Cbg. B, 14, 39 f. 24 r (323: 13th cent.). Lord, Thou madest all and gavest all; we pray Thee for counsel and succor that our souls be not lost; Thou didst suffer blows and crucifixion and wounds for us; give heed to us for Thy mother's love.

530 'IHESU MY LEFE, IHESU MY LOUE' [174c], eleven couplets of seven-stress verses with some mid-rime, is a notable lyric probably by Richard Rolle, in MS. Bodleian Don. c. 13 f. 166 r col. 1 (14th cent.). With passionate intensity the poet sings to Jesus my dear, Jesus my love, all my delight, my hope and home where I would dwell ever in a loving joy, merely to think of which makes my heart beat high and all my cheer to change—evermore Thine is all the love that I may love, to sing of Thee is joy more than tongue may tell, to love Thee is delight more than preacher may expound;—when wilt Thou come with Thy comfort, and shelter me from all care?—Mrs. Brown, who has made the poem known, points out that the MSS. associations are appropriate for authorship by Rolle, and shows in the piece reflections of mood and manner, features of diction, verbal combinations, and details of metrical practice, that are characteristic of the lyrics certainly to be assigned to Rolle.

531 'FUL FEIR FLOUR IS ÞE LILIE' [183a], twenty short couplets to the Virgin, is in MS. Trinity College Cbg. B, 14, 39 f. 25 v (323; 13th cent.). With the allegory of the lily with five leaves compare '*Marie mayden, moder mylde*' and the *Quatrefoil of Love* (see pages 512, 372).

531 'LEUEDIE, IC ÞONKE ÞE WID HERTE SUIÞE MILDE' [183b], four stanzas abab, is in MS. Trinity College Cbg. B, 14, 39 f. 42 v (323; 13th cent.). I thank thee for the good thou hast done me; thou art the chosen from all, thou didst bear Jesus; shelter me to God's mercy, and give me bliss when I die.

536 ON GOD UREISUN OF URE LEFDI [207]. Oakden assigns the present form to the S.E. Midland of c. 1200.

CHAPTER XIV—DRAMATIC PIECES

539 ¶ 2. Cargill has endeavored to dispose of the liturgical origin of the religious drama, opposes the theory of growth of the cycles, and favors authorship by individuals who were professional playwrights and entertainers.

539 ¶ 3. For a sermon introductory to a St. Nicholas play, see page 274 [3d], above.

546 THE CHESTER PLAYS [5]. On the basis of the *Antichrist* Greg judges MS. Hg and the parent of B, D, W, F, h, to be from a common source, H representing a tradition of the parent of B, D, W, F, h, earlier and more original than the tradition represented by B, D, W, F, h. Dustoor's study of the text of the *Abraham* leads him to agree with Greg in all essentials, and to trace a contact between the originals of the *Chester* MSS. and an original of the Brome *Abraham* not after 1400 or before 1350. Wilson urges that in six of the seven plays exhibiting unmistakable influence of the *Stanzaic Life of Christ* that *Life* was used only for embellishment of older plays as rewritten here, and suggests that the same relationship holds

throughout this cycle. He sees here evidence that the fundamental and organic sources of mystery plays are to be found in other plays.

551 THE YORK PLAYS [6]. Cargill opposes the idea of a lost parent cycle. Cady has opposed Miss Lyle's theory that the York, Towneley, and Coventry cycles represent only one growth from the same source, and holds that they are three entirely distinct growths from one liturgical source. Miss Carey holds that the York and Towneley *Cain and Abel* plays represent wide revisions of the original forms; that the Towneley play was rewritten by the Wakefield author; and that a late fifteenth- or early sixteenth-century author partly filled in the gap caused by the loss of two sheets of the York play, vv. 73-98. Miss Rogers' study of the speakers' parts leads her to conclude that the Towneley *Pharao* was revised from the York play or from the parent play of the two. Miss MacKinnon urges that in structure the cycle has a similarity to the chronicle plays; that the cycle as a whole, not the individual pageants, should be regarded as the dramatic unit; that the pageants treating a given situation are integrated and the situations are closely related to each other and the scheme of the cycle.

555 THE TOWNELEY PLAYS [7]. On the *Pharao* and on the growth of the cycle, see Cady and Rogers, under page 551 [6], above. Cargill sees as much evidence for a single compiler as for a growth of the cycle, and favors authorship by a professional playwright and entertainer, perhaps Pilkington. Miss Carey assigns to the Wakefield author Plays II, III, XII, XIII, XVI, XX sts. 1-6, 97-102, XXI, XXII sts. 1-27, 49, XXIII sts. 2, 57, possibly 49-69, XXIV sts. 1-5, 56-60, ?rest, XXVII sts. 4, 30, XXIX sts. 16, 57, 58, XXX sts. 16-48, 68-76; compares the Wakefield author's work with the other treatments of or parallels with the materials; and opposes Cargill's assignment of the *Secunda Pastorum* to Pilkington or the author of the *Turnament of Totenham* or of the *Northern Passion* (see page 1282 [7]).

565 THE COVENTRY PLAYS [9]. See Cady, under page 551 [6], above.

568 THE BROME *ABRAHAM* [10]. Greene reports, March, 1932, that the present owner of Brome Hall states that the MS. has disappeared.—See under page 546 [5], above.

CHAPTER XV—THE *PEARL* POET; GOWER

578 THE *PEARL* POET [1]. Oakden's studies of the metre and the language lead him to assign *Sir Gawayne and the Grene Knight*, *Pearl*, *Erkenwald*, *Purity*, and *Patience* to the same author, who wrote in the North-West Midland. He suggests that the first three of these poems were written in the native dialect of the poet for local people, by command as occasional pieces, by someone connected with John of Gaunt's household and the castle at Clitheroe near the Ribble. Accepting Yorkshire as the home of the poems, Chapman proposes as author John de Erghome, an Augustinian friar of York, author of the Latin *Prophecy of John of Bridlington*, who died in 1390 leaving a library that the *Pearl* Poet might well have used.

579 THE PEARL [2]; 583 PATIENCE [3]; 584 PURITY or CLANNESSE [4]. See under page 578 [1], above.

CHAPTER XVI—CHAUCER

600 ¶ 2. Meech has shown considerable use of an Italian translation of Ovid's *Heroides* made in the *trecento*.

603 ¶ 1. Patch urges evidences of Chaucer's interest in and sympathy with the lives of the humble of his day.

606 ¶ 2. Looten has pointed out the debates or disputes so frequent in Chaucer, and the use of terms, common in dialectics in medieval schools and universities. Naunin finds

Chaucer the first in Middle English to use devices of the rhetoricians significantly; that his use of rhetorical devices is essential in his poems, and (differing with Manly) that this use appears in all periods of his work, some devices more in the later than the earlier pieces.

608 LIFE [1]. 609 ¶ 2. Brook has discovered that Agnes Chaucer was daughter of Hamo de Copton's brother James.

609 ¶ 3. An inventory of books in the almonry library attached to a will of Wm. de Ravenstone, Chaplain of St. Paul's, suggests to Miss Rickert that Chaucer may have had access to these books as a boy, perhaps as a pupil at St. Paul's School.

610 ¶ 2; 617 ¶ 2. Langhans has proposed that the joint pension to Philippa and Chaucer of 1374 cancelled that to Philippa of 1372, that the marriage to Philippa (whose maiden name was Chaucer, and who may have been related to the poet) occurred in 1374, that the Geoffrey who was forester of North Petherton was not the poet but may have been the father of Thomas, and that the seal used by Thomas in 1409 was not the poet's. Krauss has refuted the arguments of Langhans, holding that Philippa was not a Chaucer, that the marriage occurred in or before 1366, that the poet and Thomas successively held the forestership, the former by appointment probably from Sir Peter Courtenay. Krauss's study of the heraldic markings on Thomas's tomb at Ewelme leads him to conclude that Thomas was the son of Philippa, but not of Geoffrey; and he offers strong arguments that the father was John of Gaunt.

612 ¶ 1. Braddy has presented evidence that Chaucer's missions in 1376 and 1377 were to participate in negotiations for the marriage of Richard, son of the Black Prince, to Marie of France; makes possible closer knowledge of Chaucer's political associations of that period, particularly with Sir Richard Stury and Sir Guiscard d' Angle; and suggests that the poet

may have been indebted to patronage of Alice Perrers. See page 643 [23], below.

618 WORKS CLAIMED BY CHAUCER. Langhans concludes that Chaucer did not translate the *De Contemptu Mundi* as a whole, but merely used suggestions from it.

619 SURVIVORS OF WORKS CLAIMED BY CHAUCER. 620 l. 8, *for* named in the *Legend*, *read* named in the *Canterbury Tales* B57.

630 ANELIDA AND ARCITE [7]. Shannon in general supports the points on 'Corinne' on page 631. 'Stace' and 'Corynne' in a list in Lydgate's *Troy-Book* IV 3008 ff. have led Bush to suggest that Chaucer and Lydgate drew the names from earlier lists. Miss Everett remarks that both poets cannot be proved not to have got the 'Corinne' direct from Ovid manuscripts.

643 THE PARLEMENT OF FOULES [23]. Patrick urges that the satire is directed against not the lower classes, but courtly love and lovers. Langhans dismisses Brusendorff's suggestion of influence of Smil of Pardubic. He proposes that the poem expresses Chaucer's thoughts and feelings on his marriage in 1374. Braddy shows evidence that Chaucer's missions to France in 1376 and 1377 were to participate in the negociations for peace and for a marriage of Richard, son of the Black Prince, and Marie, daughter of Charles V, as in 1378 he was active in the negociations for the hand of her sister Isabel; that the *Parlement* was written in the spring of 1377 (the astronomical allusion at lines 117-18 fitting April) to celebrate the anticipated nuptials; that the first tercel eagle is Richard, the second is William of Bavaria, and the formel is Marie; that the incompleteness of the poem is due to the sudden death of Marie before May 30; and that, if the bird parliament is satirical, the satire is kindly and concerns the 'Good Parliament' of 1376 and favors the royalist faction, the 'tercelet of the faucon' probably representing John of Gaunt. See page 612 ¶ 1, above.

650 THE TRANSLATION OF BOETHIUS [29]. Langhans assigns the date c. 1380.

652 THE TREATISE ON THE ASTROLABE [30]. Langhans dates the piece 1391 or winter of 1392.

653 THE HOUS OF FAME [31]. Meech shows that Chaucer probably made some use here of a Italian translation of the *Heroides*, perhaps by Filippo Ceffi. Miss Tuve notes points of resemblance between a picture in MS. Tiberius A VII f. 76 v of Lydgate's translation of de Guilleville's *Pèlerinage* and details of the revolving house in Chaucer's Book III. Meech concludes that all in the passage on Ariadne and Theseus could have been obtained from the *Metamorphoses* or the *Jugement dou Roy de Navarre*, and that there is no evidence of use here of the *Ovide Moralisé* or Boccaccio or the Italian of Filippo.

660 TROILUS AND CRISEYDE [32]. Meech has shown that Chaucer made use of an Italian translation of the *Heroides*, perhaps by Filippo Ceffi. Curry rejects the view that the poem is to be interpreted from the Epilogue. He emphasizes the conception of tragedy in it as 'far in advance of the usual medieval conception', showing 'common' and 'personal' Fortune affecting the personages and the failure of Troilus because he does not exercise free-will or control his destiny. Lewis believes that Chaucer's modifications of Boccaccio are largely due to a 'process of medievalization', which has added realness to the features, has given them more universal appeal; to the treatment of the matter not as a story in itself, but as a part of the known Troy story; to the use of the devices of the rhetoricians; and to the presentation in action of the orthodox code of courtly love and to emphasis on its instructional element. Beatty and French have opposed Graydon's method in his defense of Criseyde (see page 1287) and the validity of his inferences as to the characters of the hero and the heroine.

665 THE LEGEND OF GOOD WOMEN [33]. Shannon suggests that Chaucer's turning to a more popular form after *Troilus* may be due to criticism at court of his attitude toward courtly love, and of his realism, in that poem. Meech has shown a considerable influence of an Italian translation of the *Heroides*, perhaps by Filippo Ceffi. He concludes that the *Ariadne* is indebted not only to the *Metamorphoses* and the *Heroides*, but also to the *Ovide Moralisé*, and somewhat to the Italian *Heroides* and to a gloss to the *Metamorphoses*.

On the *Wretched Engendering of Mankind* (see page 669), see *De Contemptu Mundi*, under *Works Claimed by Chaucer*, page 618, above.

IX. 'THE CANTERBURY TALES.'

674 GENERAL PLAN [37]. See under pages 678 [42], below; 742 [87], below; and 745 [89], below.

678 ORDER OF THE FRAGMENTS [42]. From careful study of the features of all the extant MSS. Kase concludes that the Man of Law, Squire, Franklin tales were an archetypal sequence; that the D and E groups on the one hand and the G group on the other were written later, did not become attached to any particular section of the framework, and lay loosely among the poet's papers; and that the insertion of these groups by various copyists at various points in the archetypal sequence accounts for the differences of arrangement of the tales in the MSS.—See under pages 679 [43], below; 742 [87], below; and 745 [89], below.

679 THE MANUSCRIPTS [43]. The abstract of a thesis by Campbell based on the marginal glosses assisted by observation of the position of texts and links in the MSS., suggests that the glosses were not by Chaucer, and are not of value for the classification of the MSS., and that the arrangement of the tales is due not to Chaucer but to scribes according to two general plans.—See under pages 678 [42], above; 742 [87], below; and 745 [89], below.

690 THE GENERAL PROLOGUE [54]. Richardson suggests that the Clerk may have been Waulthier Diss or Dissy or Dysse, prayers for whose soul were endowed in 1391 by the will of Wm. Mowbray.

692 THE KNIGHT'S TALE [55]. Hulbert has considered the relative merits of Boccaccio's and Chaucer's versions of the story, and the reasons for Chaucer's changes—especially the equalization of merit of the lovers. Baker believes Chaucer meant Palamon to be regarded as the more worthy as a lover. Baum believes Chaucer was not serious, and that in such a story genuine characterization would be out of place. Curry argues that it was not from ignorance, but from choice not to enter on controversy as to the destination of Arcite's soul, that Chaucer rejected Boccaccio and resorted to the philosophy of Boethius on the matter.

696 THE REEVE'S TALE [57]. Miss Dempster argues that the tale is nearer to the Berlin MS. Hamilton 257 than to MS. Bern 354 of *Le Meunier et les Deus Clers*, though neither version can be the unique source.

704 THE SHIPMAN'S TALE [63]. Spargo argues that the tale is not from the First Tale of the Eighth Day of the *Decameron*. After considering the various extant forms of '*The Lover's Gift Regained*', he judges 'there is no *a priori* reason why the *Shipman's Tale* should not have been taken over almost *verbatim* from an Old French fabliau.'

706 SIR THOPAS [65]. Miss Everett suggests that Chaucer named *Ypotis* (see page 425 [15]) among the romances because he had seen it in a manuscript along with a number of romances of the type which he ridicules, as occurs in the two MSS. Cott. Caligula A II and Ashmole 61.

707 THE TALE OF MELIBEUS [66]. Langhans surprisingly dates the piece 1366-1372.

712 THE NUN'S PRIEST'S TALE [68]. (1196) Koch opposes Hotson's identification and dating.

715 THE PARDONER'S TALE [72]. Bushnell has presented similarities between the old man of the tale and the Wandering Jew.

723 THE FRIAR'S TALE [75]. Malone opposes Yorkshire as scene of the tale.

726 THE CLERK'S TALE [78]. Severs offers evidence from the MSS. that this tale had an Old French secondary source represented by MS. B. N. fr. 1165; and that the Old French version was not the *Menagier*.

737 THE SECOND NUN'S PROLOGUE AND TALE [84]. 738, Tatlock maintains that the tale was probably based directly on the *Legenda Aurea*. He rejects the assumption of a version combining elements of the *Legenda* and the Simeon version, arguing that Chaucer may well have done the combining himself. He finds crowns similar to Cecilia's garlands in the 'pseudo-Linus'.

742 THE MANCIPLE'S PROLOGUE AND TALE [87]. Plessow dates the tale before 1383-84, and before the *Confessio Amantis*, and leaves Ovid's fable of Apollo and Coronis as model. Root has urged that 'Bobbe-up-and-down' (H2) refers to Harbledown very near Canterbury, and that the Manciple's tale was to be the first on the return journey. Manly has offered evidence to support this location. Work opposes this view. He suggests that the Host's call for a second tale by the Cook was merely by way of humor, and Bailly and Chaucer really did not mean the Cook to tell a second tale at this point.

745 THE PARSON'S TALE [89]. Langhans dates the tale 1358. Root has urged that this tale was to be the last on the return journey, and that the original MS. was tied up with the Manciple's tale after Chaucer's death. Manly has offered further indications that the tale was to close the homeward journey. Work opposes this location.

BIBLIOGRAPHICAL NOTES

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In the following pages the first number at the head of an item indicates the page of the *Manual*. A number in brackets is the item-number corresponding to that which in the Text and the Notes of the *Manual* follows the title of the item. A number standing alone in parentheses or not in parentheses refers to the page in a Supplement (*First*, *Second*, *Third*, or *Fourth*) which the next following passage concerns. 'L.' followed by a number refers to the item in the *Manual*, and indicates the specific line there which the next following passage concerns. A number standing alone followed by 'l.' and a number indicates the page and the line in a Supplement which the following passage concerns. Each of the entries under an item is additional to those in the *Manual* and the first four Supplements, except where the entry contains the direction '*read*'. An entry with '*read*' is a correction of the correspondent entry in the *Manual* or the Supplement indicated by the page number given. The words 'above' and 'below' refer to the *Fifth Supplement*.

(Here are included all abbreviations adopted after the first issue of the *Manual*.)

Brown ELTC *English Lyrics of the 13th Century*, Oxford 1932.

Brown Reg *A Register of Middle English Religious and Didactic Verse*, Parts I and II, Carleton Brown, Oxford. For the Bibliographical Society, 1916, 1920.

EnglStudies *English Studies*, Amsterdam 1919—

Essays and Studies *Essays and Studies by Members of the English Association*, Oxford 1910—

Gerould St's Leg *Saints' Legends*, G. H. Gerould, Boston 1916.

LeuvBijdr *Leuvensche Bijdragen, Periodical for Modern Philology*, The Hague 1896—

Litteris *Litteris; An International Critical Review of the Humanities*, New Society of Letters, Lund 1924—

LTLS *London Times Literary Supplement.*

Medium Ævum *Medium Ævum.* Published for the Society for the Study of Medieval Languages and Literature, Oxford 1932—

MHRA *MHRA, Bulletin of the Modern Humanities Research Association,* Liverpool 1927—

Neophil *Neophilologus, A Modern Language Quarterly,* Groningen-The Hague and New York 1916—

NSpr *Die Neueren Sprachen, Zeitschrift für der Neusprachlichen Unterrecht,* Marburg 1894—

PFMS *The Percy Folio MS.,* ed. Furnivall and Hales, London 1867-69, 4 vols. This was re-ed. by Gollancz, London 1905-10, 4 vols. The earlier ed. is referred to.

PhilQuar *Philological Quarterly,* University of Iowa, Iowa City, Iowa, January 1922—

RES *The Review of English Studies,* London 1925—

Rolls Series *Rerum Britannicorum Medii Ævi Scriptores,* Published by Authority of the Lords Commissioners of Her Majesty's Treasury, under the Direction of the Master of the Rolls.

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770 [31] SIR GAWAYNE AND THE GRENE KNIGHT. Ed. Gollancz, EETS 162 repr. 1931. Mod. rends., Weston's prose, Watt & Munn *Ideas and Forms in Engl. and Amer. Lit.,* Chicago and N. Y. 1925, 115; verse, Banks, N. Y. 1929 (crit. Redman, N. Y. Herald-Tribune Rev. of Books, Feb. 2, 1930; Koch, ESt 65.271; King, RES 6.457; Farley, Speculum 5.222; Everett, YWES 10.126). Note, Snell, N&Q 148.122; Gollancz, in *Chivalry,* ed. Prestage, L. 1928, 175; conn. w. St. Edmund, McKeehan, Univ. of Colorado Studies 15.18; N. W. Spelling, Whitehall, PhilQuar 9.1; Andrew, *The Text,* RES 6.175 (crit. Everett, YWES 11.97); interpr. notes, King, RES 5.449; on ll.692, 'fnasted', Savage, PhilQuar 9.209; l.133, emendation, Mathews, PhilQuar 9.215; notes, Savage, PMLA 46.169; on ll.700-02, Savage, MLN 46.455; dialect, metre, author, locality of castle and chapel, scribes, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 72, 153, 251, 257, 261; musical allusions, Chapman, PMLA 46.177; author, see

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771 [37] GOLAGRUS AND GAWAIN. Dialect, metre, Oakden *op. cit.* 117.217; Ketrick *Rel. of 'G. and G.' to the O. Fr. 'Perceval',* diss. Cath. Univ., Washington, D. C., 1931 (crit. Parry, JEGP 31.426).

771 [38] AVOWYNGE OF KING ARTHUR. Ed. French & Hale *M. E. Metr. Roms.,* N. Y. 1930, 607.

771 [39] YWAIN AND GAWAIN. Sels. French & Hale *M. E. Metr. Roms.,* N. Y. 1930, 485. Loomis *Celtic Myth and Arthurian Rom.,* N. Y. 1927, bks. 1, 2; Bruce *Evol. of Arthur. Rom.,* 2nd ed. 1928, 1.67; date, costume, Eagleson, PMLA 47.341n.

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772 [43] LIBEAUS DESCONUS. 1298 l.1, Magoun *Source,* crit. Everett, YWES 8.107.—PFMS (Br.Mus.Addit. 27879), reed. Gollancz, L. 1905-10.

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774 [45] JOSEPH OF ARIMATHIE. Dialect (S.Midl.), metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 58, 153.

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775 [49] SOWDONE OF BABYLONE. Sel., from Hausknecht's ed., French & Hale *M. E. Metr. Roms.,* 1930, 239. Smyser *The 'S. of B.' and Its Author,* and *A New MS. of the 'Destr. of Rome, and Fierabras',* Harvard Studies and Notes 13.185, 14.339.

776 [51] CHARLES THE GRETE. Byles, in *Chivalry,* ed. Prestage, L. 1928, 183.

777 [58] TAILL OF RAUF COIL3EAR. Dialect, metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 117, 217; sources, etc., Smyser, Harvard Studies and Notes 14.135.

777 [59] TEN BALLADS. PFMS (Br.Mus.Addit. 27879), reed. Gollancz, L. 1905-10.

777 [60] FOURE SONNES OF AYMON. Byles, in *Chivalry,* ed. Prestage, L. 1928, 183.

777 [61] HUON OF BORDEUX. See Byles under [60], above.

777 [62] CHEVALERE ASSIGNE. Ed. French & Hale *M. E. Metr. Roms.,* N. Y. 1930, 859. Casket, Jaffray *The Two Knights of the Swan,* N. Y. 1900, 100; dialect (orig. N.W.Midl.; E.Midl. copyist), Oakden *Allit. Poetry in M. E.,* Manchester 1930, 61, 153.

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783 [89] SIR ORFEO. Ed. French & Hale *M. E. Metr. Roms.,* N. Y. 1930, 321. Analogue, *Connla the Fair,* Gaelic Journal 2.307.

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784 [93] SIR LAMBEWELL; [94] SIR LAMWELL. PFMS (Br.Mus. Addit. 27879), reed. Gollancz, L. 1905-10.

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787 [112] SIR CLEGES. Ed. MS. Advocates', French & Hale *op. cit.* 877.

788 [113] ROBERD OF CISYLE. Ed. MS. Vernon, French & Hale *op. cit.* 933.

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790 [20] DAME SIRI3. Kittredge *Witchcraft in Old and New England,* Cbg. Mass. 1929, 104.

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791 [24] BESTIARY. Dialect (Norfolk), Wyld, Essays and Studies 6.124, 126; dialect (Norfolk), metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 45, 145, 237. See James's ed. under II. Bestiaries, above.

791 [25] FOX AND THE WOLF. On monk, Schneider, Palaestra 155.43.

792 [27] SEVEN SAGES OF ROME. Sels., MS. Cott. Galba E IX, French & Hale *M. E. Metr. Roms.,* N. Y. 1930, 759. Dialect, Mackenzie, ESt 61.386.

792 CHAPTER III—CHRONICLES

792 [1] OLD ENGLISH CHRONICLE. Peterborough Chronicle, dialect, Wyld, Essays and Studies 6.123.

792 [3] LAYAMON'S BRUT. Sels., ll.27424-28650, French & Hale *M. E. Metr. Roms.,* N. Y. 1930, 459. Geist *Vocabulary of L's 'Brut' with Particular Reference to Semantics,* Harvard MS. diss. 1928; *'orde fram ende',* Onions, MLR 24.389; Wyld *L. as an Engl. Poet,* RES 6.1 (crit. Everett, YWES 11.103); Wyld *Studies in the Diction of L's 'Brut',* Language 6.1; Häusermann *Studien zu den Aktionsarten im Frühme.,* Wiener Beitr 54 (crit. Everett, YWES 11.125); dialect, metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 45, 142, 243; parallels, South *Proverbs of Alfred,* N. Y. 1931, 56; Tatlock *Irish Costume in L.,* StPhil 28.587; date, Hinckley, Angl 56.43; Pelan *L'Influence du Brut de Wace . . .,* Paris 1932.—1212 l.1, Hall's ed., crit. RevGerm 16.91.

794 [4] ROBERT OF GLOUCESTER'S RIMED CHRONICLE. On MSS. Huntington, Essex, and Mostyn, Marcham *Wm. Shakespeare and His Daughter Susannah,* L. 1931, final adv. pages item 47. See Hardy *Descr. Cat. of MSS. Rel. to Early Hist. of Gt. Britain,* 3.181.

794 [5] SHORT METRICAL CHRONICLE. Ed. MSS. Auch. and Rawl. Poet., Carroll & Tuve, PMLA 46.115. On Rawl., *Summary Cat. of Western MSS. in Bodleian,* 3.426; Warton *Hist. of E. Poetry,* 2.97, 99n.

794 [6] THOMAS BE[illegible]OF CASTELFORD'S CHRONICLE. Author, Blach, ESt 64.170.

794 [7] ROBERT MANNYNG OF BRUNNE'S RIMED STORY. Dialect, Wyld, Essays and Studies 6.123.

795 [8] THE BRUCE. Sels., Bks. I-X, gloss. to whole, Skeat, L. 1899, 1900.

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796 CHAPTER IV—WORKS DEALING WITH CONTEMPORARY CONDITIONS

796 [5] SONG AGAINST THE KING OF ALMAIGNE. Ed. Brown ELTC 131.

796 [9] SONG ON THE TIMES OF EDWARD II. Seymour *Anglo-Irish Lit., 1200-1582,* Cbg. 1929, 77.

796 (1303) [9a] '[O]PON A SOMER SONEDAY'. Dialect, metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 116, 217.

796 [11] PERS OF BIRMINGHAM. Mod. rend., explan. notes, Seymour *Anglo-Irish Lit., 1200-1582,* Cbg. 1929, 81.

797 [12] LAURENCE MINOT. Dialect (Mid-Lincs.), metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 106, 201, 239.

797 [13] BATTLE OF HALIDON HILL. Mod. rend., Adamson *Treas. of M. E. Verse,* L. and N. Y. 1930, 43.

797 II. PROPHETIC WRITINGS. Millican *First Engl. Trans. of 'Prophecies of Merlin',* StPhil 28.720 (Royster Memor. Studies, 188).—1304 l.1, French *Prophécies,* ed. Paton, crit. Gardner, MLR 23.85; Lavergne, Moyen Age 29.349; Paton, reply to Tatlock, Speculum 4.105.

798 [24] BALLAD ON SCOTTISH WARS. Ed. Finlay *Scottish Ballads,* 2.168; Retrospective Rev. 2ser. 2.326; Child *Ballads,* No. 38 appendix. See *The Wee Wee Man,* Child *Ballads,* No. 38. Sandison *Chanson d'Adventure in M. E.,* Bryn Mawr 1913, 144.

798 [26] PROPHECIES ASCRIBED TO À BECKET. Dialect (Scottish, Midl. alterations), Oakden *Allit. Poetry in M. E.,* Manchester 1930, 98, 153.

798 [27] TWO NORTHERN ALLITERATIVE PROPHECIES. All versions, ed. Haferkorn *Eine Polit. Prophezeiung des 14 Jhdts.*, Leipzig 1932 (Beitr. zur Engl. Phil. 19). *Whole Prophecie*, ed. Bannatyne Club 1833;—Cleopatra, ed. PPS 2.249. On MSS., Ward 1.310, 326, 333, 336, 334, 337; and Haferkorn.—*Scottish Prophecies*, dialect, metre, Oakden *Allit. Poetry in M. E.*, Manchester 1930, 98, 153.

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798 [28] HWON HOLY CHIRECHE. Mod. rend., Adamson *Treas. of M. E. Verse*, L. and N. Y. 1930, 17. Child, in *Mem. Vol. to C. F. Johnson*, 101.

798 [29] LAND OF COCKAYGNE. Mod. rend., Adamson *Treas. of M. E. Verse*, L. and N. Y., 1930, 21.—Kildare Poems: Seymour *Anglo-Irish Lit., 1200-1582*, Cbg. 1929, 103; text-notes, Holthausen, Angl 40.358.

799 [30] SONG OF THE HUSBANDMAN. Dialect (Sth.), metre, Oakden *Allit. Poetry in M. E.*, Manchester 1930, 105, 201.

799 [31] AGAINST THE PRIDE OF LADIES. Ed. Brown ELTC 133. Dialect (orig. S.W.), metre, Oakden *op. cit.* 110, 217.

799 [32] ON THE RETINUES OF THE GREAT. Dialect (S.W., or extreme S.W.Midl.), metre, Oakden *op. cit.* 123, 238.

799 [33] SATIRE ON CONSISTORY COURTS. Dialect (N.E.Midl.; copy, S.W.), metre, Oakden *op. cit.* 111, 217.

799 [36] SONG OF NEGO. Seymour *Anglo-Irish Lit., 1200-1582*, Cbg. 1929, 116.

799 [37] SATIRE ON THE PEOPLE OF KILDARE. Mod. spelling, Seymour *op. cit.* 109.

799 [37a] 'YOUNG MEN OF WATERFORD'. Ptd. Heuser, Kild Ged 11; Seymour *op. cit.* 88.

799 [38a] 'BY GRANTING CHARTERS OF PEACE'. Ptd. Seymour *op. cit.* 99; Sir J. Davys *Discovery of the True Reasons, etc.*, ed. H. Morley.

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799 [42] AGAINST THE MINORITE FRIARS. On monks, Schneider, Palaestra 155; Seymour *op. cit.* 114.—957 [42] Cbg. Gg I 32 'With an O and an I' poems (*'Thynke man qware off thou art wrought'*, *'Salamon sat & sayde'*), ed. Brunner & Hammerle, Angl 54.288 (crit. Everett, YWES 11.117). See Brown Reg 2. items 1739, 2265, 1.183.

799 [43] AGAINST THE FRIARS. On monks, Schneider, Palaestra 155.

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800 [47] SIR PENNY. MS. Sloane, ed. Ritson AS 115.

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800 [49] PARLEMENT OF THE THRE AGES. On Prol. and l.220, Savage, JEGP 29.74, MLN 45.169; dialect (orig. N.W.Midl., scribe S.E. Midl.), metre, author, Oakden *op. cit.* 51, 153, 249; origin of Nine Worthies, N&Q 160.191, 287.

800 [50] WYNNERE AND WASTOURE. Ed. Gollancz, 2nd ed., Oxf. 1931. Dialect (same as *Parlement*), metre, author, Oakden *op. cit.* 54, 153, 249.

800 [51] VISION CONCERNING PIERS PLOWMAN. Ed. B-text Prol. and Passus V-VII, Pamely, L. 1928 (crit. Karpf, AnglBbl 41.367; LTLS 1930, 914; Savage, MLN 46.481). Mod. rend. from B-text (Skeat) Prol. and Passus I-VII, Attwater, illustr. Tegetmeier, L. 1930 (215 copies). List and location of MSS. in Jan. 1931, Chambers & Grattan, MLR 26.50; Allen *Genealogy of the C-Text MSS.,* unpubl. Univ. of London thesis, 1923; fragm. in MS. Ashburnham CXXX, now Huntington MS. 128, w. facs., Haselden, MPhil 29.391. Owst *Preaching in Med. England,* Cbg. 1926, 295 and index; Gollancz, in *Chivalry,* ed. Prestage, L. 1928, 179; on monk, Schneider, Palaestra 155; source, Pantin *Med. Lat. and Engl. Proverbs,* Bull. of John Rylands Libr., Manchester 14.81 (see 823 [11b], below); on same, Bright, LTLS 1930, 352, and Hall, LTLS 1930, 370 (all three preceding, crit. Everett, YWES 11.100); Bright *Langland and the Seven Deadly Sins,* MLR 25.133 (crit. Everett, YWES 11.102); castle, Cornelius *The Figurative Castle,* Bryn Mawr diss. 1930, 7, 18, 30, 62; dialect, metre,

Oakden *Allit. Poetry in M. E.,* Manchester 1930, 61, 153; humor, Cazamian *Devel. of Engl. Humour,* N. Y. 1930, 85; Chambers & Grattan *Text of 'P. P.',* MLR 26.1; Gaffney *Allegory of Christ-Knight,* PMLA 46.155; A II 183, 'din', 'doom', Day, MLR 26.336; Coghill *Secentenary of Wm. Langland,* Mercury 26.40; Cargill *Date of A-Text,* PMLA 47.354; Cornelius *'P. P.' and the 'Roman de Fauvel',* PMLA 47.363; Troyer *Who Is P. P.?* PMLA 47.368; modification of A-text by B, Coghill, RES 8.303; on B V 500, Day, MLR 27.317.—1009 l.10, Görnemann *Zur Verfasserschaft,* crit. Chambers & Grattan, MLR 26.22—1112 l.12, Chadwick *Social Life,* crit. Rösler, ESt 63.162.—1113 l.10, Day *Allit. of the Versions,* crit. Chambers & Grattan, MLR 26.44.—1305 l.3, Krog *Studien,* crit. Lüdeke, AnglBbl 42.152; Blackman, MLR 25.344; Everett, YWES 9.93.—1305 l.6, Bright *New Light,* crit. Praz, EnglStudies 11.152; Schöffler, AnglBbl 41.295; Hulbert, MLN 45.203; Day, RES 6.92; Everett, YWES 9.96; Nation-Athen 45.5, 172 (May 1929); Patch, ESt 67.112; Delattre, Rev. Anglo-Amér. 7.336.—1305 l. 8, Day *Revisions,* crit. Everett, YWES 9.94; Chambers & Grattan, MLR 26.22.—1305 l.9, Devlin, thesis, crit. Everett, YWES 9.95.—1305 l.10, Wells *Construction,* crit. Everett, YWES 10.143.

802 [52 l.5] JACKE UPLAND. Dialect (S.Midl.), metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 94, 180.—L. 8, *Crowned King.* Dialect (Sth.), metre, Oakden *op. cit.* 97, 153.—L. 9, *Death and Liffe.* Ed. Gollancz & Day, L. 1930 (crit. N&Q 160.251; Steadman, MLN 47.261; Everett, YWES 11.99; Reed, MLR 27.326). Dialect, metre, author, Oakden *op. cit.* 99, 153, 256.—L. 10, *Scottish Feilde.* Dialect, metre, author, Oakden *op. cit.* 100, 152, 256.—1009 l.2, *For* Scamman . . . Comp. Lit., *read* Scamman *The Allit. Poem, 'D. and L.',* in *Studies in Engl. and Compar. Lit. Pres. to Agnes Irwin,* Boston, Radcliffe Coll., 1910.

802 [53] PIERCE THE PLOUGHMAN'S CREDE. Dialect (S.W. Midl.), metre, Oakden *op. cit.* 89, 153.

803 [54] RICHARD THE REDELESS. Dialect (S.W.Midl.), metre, Oakden *op. cit.* 91, 153, 251.—1305 l.1, the new MS., Br. Mus. Quar. 3.100 (March 1929).

803 CHAPTER V—HOMILIES AND LEGENDS

803 1. SERMONS OR HOMILIES. Plan, divisions of med. sermon, Caplan, in *Studies in Rhet. and Public Speaking in Honor of J. A. Winans,* N. Y. 1925, 60; Brown, MHRA 2.103; Caplan *Scriptural Interpretation and Med. Theory of Preaching,* Speculum 4.282.—803 l.4, Crane *Med. Sermon-Books,* reptd Proc. Amer. Philosoph. Soc. 56, No. 5.—1214 l.1, Owst *Preaching,* crit. Rösler, ESt 65.161.

803 [1] HALI MEIDENHAD. Türk *Sprachliche Studien zu den Hdss* . . ., diss. Zella-Mehlis 1930.—1305 l.3, Tolkien *'Ancrene Wisse',* crit. Everett, YWES 10.140.

803 [2] SAWLES WARDE. Allegory, Cornelius *The Figurative Castle,* Bryn Mawr diss. 1930, 27, 33.

803 [3] LUTEL SOTH SERMUN. Mod. rend., Adamson *Treas. of M. E. Verse,* L. and N. Y. 1930, 4.

803 (1114) (1132) (1305) [3b]-[3c] 'ATTE WRASTLINGE'; 'LIÞIR LOK'. Pop. refrain as sermon theme, Owst *Preaching in Med. England,* Cbg. 1926, 231.

803 [3d] A ST. NICHOLAS SERMON. Ed. Brown, StPhil 28.594.—Rotograph of MS. Trin., MLA Deposit No. 9, in Libr. of Congress.

803 [4] A SARMUN. Seymour *Anglo-Irish Lit., 1200-1582,* Cbg. 1929, 58.

803 [5] SPECULUM GY. Tyson *Hand-List of . . . Engl. MSS. in John Rylands Libr.,* Manchester 1929, MS. 50.

803 [6] LUYTEL SARMOUN OF GOOD EDIFICACIOUN. Dialect, metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 127, 240.

804 (1057) [9a] REDDE RACIONEM VILLICACONIS TUE. Inquiry about MSS., Flasdieck, LTLS 1931, 633.

804 II. GROUPS OR CYCLES OF SERMONS OR HOMILIES. Engl. homiletic miscellany, rotographs (117 sheets) of MS. Bodley Laud Misc. 23, MLA Deposit No. 201 in Libr. of Congress.

804 [12] LAMBETH HOMILIES. Sermon 3, Tolkien *'Ancrene Wisse' . . .,* Essays and Studies 14.104 (crit. Everett, YWES 10.140); parallels, South *Proverbs of Alfred,* N. Y. 1931, 54.—1306 l.3, Allen, crit. Everett, YWES 10.140.

804 [14] THE ORMULUM. Matthes *'Wel' und 'Well' im 'O.',* Angl 55.10; Matthes *Das 'O' u. . . . Intonationsgerechte Orthographie,* Angl 55.400; Matthes *Die Einheitlichkeit des 'O',* Habilitationsschrift, Breslau 1932.

805 [18] NORTHERN HOMILY CYCLE. 806 l.3, *Northern Passion,* ed. Cbg. Gg and Rawl. Poet., Heuser & Foster, EETS 183 (crit. Buckhurst, RES 8.90; N&Q 160.323; Steadman, MLN 47.409; Everett, YWES 11.115). Author, see Carey, under 860 [7], below.—Rotographs of MS. Harlech (Porkington 10; see page 959 [18]), MLA Deposit No. 172, in Libr. of Congress.

806 [19] SOUTHERN LEGEND COLLECTION. MS. with Rood poem and *Theophilus,* see 812 [54] and [59], below. Rotographs of MS. St. John's Coll. Cbg. B 6 (*i. e.,* No. 28) MLA Deposit No. 198, in Libr. of

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807 [20] FESTIAL OF JOHN MIRK. Castle in Assumption sermon, Cornelius *Figurative Castle,* Bryn Mawr diss. 1930, 47.

807 3. LEGENDS. Coffman *Note on Saints' Legends,* StPhil 28.580.

808 [26] CAXTON'S PROSE GOLDEN LEGEND. Catherine of Senis, sels. ptd Pepwell, 1521, reptd Gardner *Cell of Self-Knowledge,* L. and N. Y. 1910, 37.

808 [27] OSBERN BOKENAM'S LIVES OF SAINTS. Dialect, Wyld, Essays and Studies 6.126.

809 [31] ALEXIUS. Laud 622, dialect, Mackenzie, ESt 61.386.

809 [32] ANNA. Osbert of Clare and Stanzaic *Anne,* Baugh, Speculum 7.106.—1307, Parker's ed., crit. N&Q 145.251; Gerould, Speculum 5.121; LTLS 1929, 360, 780; Foster, MLN 45.135; Buckhurst, RES 6.91; Arch 158.322; Everett, YWES 9.115.

810 [41] ERKENWALD. N. W. spelling, Whitehall, PhilQuar 9.1; dialect, metre, author, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 72-89, 153, 235, 241, 251-55, 257-63; strophic division, Day, ESt 66.245.—1215 l.1 Savage's ed., crit. Mansion, Bull. Bibliogr. du Musée Belge 32.333.

810 [43] GEORGE. Marcus *St. George of England,* L. 1929.

810 [44] GREGORY. Sparnaay *Verschmelzung Legendarischer u. Weltlicher Motive in der Poesie des Mittelalters,* Groningen 1922.

810 [46] JOHN THE EVANGELIST. Dialect (extreme N.E.Midl.), metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 115, 217.

811 [48] JUDAS. Ed. Trinity, Brown ELTC 38. On Trinity, Brown, StPhil 28.594.

811 [50] KATHERINE. Rotographs of MS. Harlech (Porkington 10; see page 963 [50]), MLA Deposit No. 172 in Libr. of Congress.—L. 15, ed. of Spalding's hymn, Angl 30.523; text corrs., Holthausen, Angl 56.58.

812 [52] MARGARET. On MS. Trinity B, 14, 39 (Trinity 323), Brown, StPhil 28.594. MS. Petworth 3, from the library of Lord Leconfield, Petworth House, offered for sale April, 1932, by Francis Edwards, Ltd., of London.

812 [54] THEOPHILUS. *'Seint Theophile was a grete man'* (see Brown Reg 2.295 bottom, 2. item 2089) in MS. (15th cent.) with *Pricke of Conscience,* adv. Maggs Bros., London, Sale Cats. 542 (June, 1930) item 133, and 555 (Spring, 1931) item 504. See page 838 [4], below.

812 [55] THOMAS À BECKET. Brown *Devel. of the Leg. of T. B.,* U. of Pa. diss. 1930 (crit. Gerould, JEGP 31.147; LTLS 1930, 1090); Walberg *La Trad. de S. T. B. avant la Fin du XII^e^ Siècle,* Paris 1930.

812 [59] SOUTHERN LEGENDARY ROOD POEMS. *'The Holy Rode the swete tre'* (see Brown Reg 2. item 2178) in MS. (15th cent.) with *Pricke of Conscience,* adv. Maggs Bros., London, Sale Cats. 542 (June, 1930) item 133, and 555 (Spring, 1931) item 204. See page 838 [4], below.

813 [61] CANTICUM DE CREATIONE. Cpd. w. *Vita Adæ et Evæ,* Dunstan, Angl 55.431.—Latin *Vita,* ed. Mosley, Jour. of Theol. Studies 30. no. 118.

813 [64] EARLIER VERSION OF CANTICUM DE CREATIONE. Cpd. w. Latin *Vita,* see 813 [61], above.

813 [65] ÞE LYFF OF ADAM AND EUE. A parallel w. *Ancren Riwle,* Crawford, MLR 25.191.

813 [68] THE FALL AND THE PASSION. On Harley 913, Seymour *Anglo-Irish Lit., 1200-1582,* Cbg. 1929, 63.

814 [73] GOSPEL OF NICODEMUS. 1308 l.1, Clark, crit. Everett, YWES 9.106.

814 [74] HARROWING OF HELL. Cbg. Hist. 5.46, 5.29; humor, Cazamian *Devel. of Engl. Humour,* N. Y. 1930, 90;—general theme, Burnstein, Folk Lore 39.113; MacCulloch *The H. of H.,* Edbg. 1931 (crit. LTLS 1931, 244).

814 [75] FIFTEEN SIGNS BEFORE JUDGMENT. On MS. Harley 913, Seymour *Anglo-Irish Lit., 1200-1582,* Cbg. 1929, 62.

815 d. VISIONS, AND VISITS TO THE UNDER-WORLD. Seymour *Irish Visions of the Other-World,* L. 1931.

815 [80] ST. PATRICK'S PURGATORY. MS. Auch. dialect (Essex), Mackenzie, ESt 61.386. Latin, O.Fr., van der Zanden, Amsterdam and Paris 1927 (crit. Rom 54.318). Leslie *'St. P's P.', A Record from History and Lit.,* L. 1932.

816 CHAPTER VI—WORKS OF RELIGIOUS INFORMATION AND INSTRUCTION, ETC.

816 [1] CURSOR MUNDI. Pronunciation, Orton, ESt 63.229; Borland *'C. M.' and Herman's Bible,* Univ. of Chicago Abstrs. of Theses 8.xi; castle, Cornelius *Figurative Castle,* Bryn Mawr diss. 1930, 46; Arend *Linking in 'C. M.',* PST 1925-30, 200.

816 [2] HANDLYNG SYNNE. Cazamian *Devel. of Engl. Humour,* N. Y. 1930, 84.

817]4] A5ENBITE OF INWYT. Castle, Cornelius, *Figurative Castle,* Bryn Mawr diss. 1930, 29.

817 [5] MIRROR OF ST. EDMUND. 1216 l.1, *Le Merure,* ed. Robbins, crit. Everett, RES 5.457.

817 WILLIAM OF SHOREHAM'S POEMS. 1309, Seidel, Jena diss., Leipzig 1929, crit. Fischer, AnglBbl 42.8.

817 [11] THE SEVEN SINS, ETC. Ed. MSS. Emmanuel (see page 967), Cleopatra *Pater Noster,* Brown ELTC 129, 127. MS. Arundel *'Marie ful of grace weel ðe be'. 'Louerd godd in houdes tine',* mod. rend. Adamson *Treas. of M. E. Verse,* L. and N. Y. 1930, 33.—MS. Makculloch (Edbg. Univ. Laing 147), see Brown Reg 1.511, 2. item 837; mod. rend., Adamson *op. cit.* 128.—See James *Cat. of MSS. in Libr. of Sidney Sussex Coll. Cbg.,* MS. No. 74.

818 [12] SEVEN SINS ALONE. On Harley 913, Seymour *Anglo-Irish Lit., 1200-1582,* Cbg. 1929, 69.

818 [13] PATER NOSTER ALONE. Ed. Corpus *'Hit bilimpeð',* Brown ELTC 114.

818 [15] COMMANDMENTS ALONE. Ed. Trinity 323 and 43, Brown ELTC 33,129. On Harley 913, see Seymour *op. cit.* 67.

818 [17] LAY-FOLKS' CATECHISM. On MS. Bodl. Don. c. 13, Brown, Bodleian Quar. Record March, 1932, 1; see *Report of the Friends of the Bodleian for 1930-31,* 15.

819 [29] LOVE'S MYRROUR. Tyson *Hand-List of . . . Engl. MSS. in John Rylands Libr.,* Manchester 1929, MSS. 94 and 98.

819 [34] BOOK OF THE CRAFT OF DYING. Mod. rend., Comper, L. 1917, 1. Tyson *op. cit.,* MS. 94.

820 [40] ANCREN RIWLE. Rotographs of MS. Corpus Christi Coll. Cbg. 402, MLA Deposit No. 190, in Libr. of Congress. A parallel w. *Lyff of Adam and Eue,* Crawford, MLR 25.191; castle, Cornelius *Figurative Castle,* Bryn Mawr diss. 1930, 22, 66.—1309 ll.4-6, Allen, Tolkien, Allen, crit. Everett, YWES 10.138.

820 [41] RULE OF ST. BENEDICT. Trans. Gasquet, L. 1909.

820 5. ALLEGORICAL WORKS OF INSTRUCTION. Knowlton *Notes on Early Allegory,* JEGP 29.159; Cornelius *Figurative Castle,* Bryn Mawr diss. 1930 (crit. Everett, YWES 11.120).

820 [45] CASTEL OF LOVE. Castle, Cornelius *op. cit.* 44. French *Château,* ed. Murray, Paris 1918.

821 [46] ABBEY OF THE HOLY GHOST. Castle, Cornelius *op. cit.* 6, 50.

821 [47] CHARTER OF THE ABBEY. Castle, Cornelius *op. cit.* 55.

821 [48] CHARTERS OF CHRIST. Short Charter, Ashmole, mod. rend., Adamson *Treas. of M. E. Verse,* L. 1930, 91.

821 [49] TESTAMENT OF LOVE. On Usk, Tout, Speculum 4.386; Bressie *Study of T. U's 'T. of L.' as an Autobiography,* Univ. of Chicago Abstrs. of Theses, Hum. Ser. 7.517. See *Appeal of Thomas Usk,* 837 [60], below.—1309, Bressie, crit. Everett, YWES 9.113.

821 [51] TREATISE OF GHOSTLY BATTLE. Tyson *Hand-List of . . . Engl. MSS. in John Rylands Libr.,* Manchester 1929, MS. 94.

821 [52] QUATREFOIL OF LOVE. Sandison *Chanson d'Aventure in M. E.,* Bryn Mawr 1913, 142; dialect, metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 114, 217.

821 [54] A TRETYS OF ÞE SEUENE POYNTES OF TREWE LOUE & EUERLASTYNGE WISDAM. Ed. Douce 114, Horstmann, Angl 10.323 (crit. Binz, AnglBbl 1895, 354; Konrath, Arch 96.368, 99.158). On Douce 114, Horstmann, Angl 8.103. Mod. rend., Ch. 5, Douce 322, Comper *Book of the Craft of Dying,* L. 1917, 105.—Latin, ed. Strange *Henrici Susonis Hor. Sap.,* Cologne 1856, revised 1861.—Caxton's ed., Blades *Life and Typogr. of W. Caxton,* 2.23.—Bihlmeyer *Heinrich Seuse. Deutsche Schriften,* 1907; *Blessed Henry Suso's Little Book of Eternal Wisdom,* 1910; *Life of Blessed H. Suso by Himself,* trans. Knox, L. 1913.—Ten Brink *Hist. E. Lit.,* 2.357 (German text); Schleich *Zur Textgestaltung,* Arch 152.36, 178; Schleich *Auf den Spuren Susos in England,* Arch 156.184; date, author, Schleich, Arch 157.26 (crit. Everett, YWES 11.113); Wichgraf *Susos 'Hor. Sap.' in England,* Angl 53.123, 269, 345, 54.351; Owst *Preaching in Med. England,* Cbg. 1926, 286.

821 CHAPTER VII—PROVERBS, PRECEPTS, AND MONITORY PIECES

821 1. PROVERBS AND PRECEPTS. Bonser *Proverb Lit., A Bibliogr. . . .,* Folk Lore Soc., L. 1930 (crit. N&Q 159.286); Taylor *The Proverb,* Cbg. Mass. 1931.

822 [5] PROVERBS OF ALFRED. Ed. South, N. Y. 1931 (crit. Whiting, MLN 47.263; Hulbert, MPhil 29.490; Girvan, MLR 27.324). Language, Wyld *Hist. of Mod. Colloquial Engl.,* N. Y. 1920, 61; Jordan *Handbuch der Me. Gram.,* Heidelberg 1925, 7; dialect (Mid.Sth, w. S.W.), metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 44, 140, 217.

822 [10] HOW THE GOOD WIFE TAUGHT HER DAUGHTER. Rotographs of MS. Harlech (Porkington 10; see 380 [10], above), MLA Deposit No. 172, in Libr. of Congress.

823 [11] ABC OF ARISTOTLE. Dialect (E.Midl., possibly Western), metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 93, 153.

823 [11a] ADDITIONAL 37049 MORAL DISTICHS. *'Fyrst þou sal luf god and drede'*, ed. Brunner, Arch 159.86. Brown Reg 1.418, 2. item 364.

823 [11b] RYLANDS PROVERBS AND RIDDLES. Part ptd., Pantin, Bull. of John Rylands Libr., 14.81. Rel. w. *Piers Plowman,* Bright, Hall, LTLS 1930, 352, 370 (see 800 [51], above).

823 [11c] PROVERBS OF SALAMON. Ed. Cbg. Ff. w. vars. of Pepys, Brunner, Arch 161.191 (to be concluded);—Addit., Brunner, Arch 132.319. —Brown Reg. 2. item 2484.

823 [13] WILL AND WIT. Ed. Brown ELTC 65.

823 (1016) [13a] 'EUERICHE FREMAN'. Ed. Brown ELTC 113.

823 (975) (1064) [16a] 'WOSO HYM BYÞOUHTE'. Ed. Bodley 416, Hereford, Magdalene, Erfurt, Brown ELTC 173-75.

823 [17] ARUNDEL 292. *'If man him biðocte'*, ed. Brown ELTC 19, 173.

823 [19] HARLEY 2316 SCRAPS. *'Mercy is hendest whore sinne is mest'*, see Brown Reg 2. items 1350, 1353.—Harley 7322, ed. Furnivall *Pol., Rel., and Love Poems,* 263; mod. rend., Adamson *Treas. of M. E. Verse,* L. and N. Y. 1930, 62.

823 (1017) [20a] 'WORLDES BLISCE'. Ed. Brown ELTC 114.

823 [25] POEMA MORALE. Moore *The MSS. . . . Revised Stemma,* Angl 54.269 (crit. Everett, YWES 11.112).

823 [26] ERTHE UPON ERTHE. Ed. Harley 2253, Brown ELTC 132. Mod. rend., Lambeth, Adamson *Treas. of M. E. Verse,* L. and N. Y. 1930, 88. Rotographs of MS. Harlech (Porkington 10; see page 1017 [26]), MLA Deposit No. 172, in Libr. of Congress.

824 [27] SIGNS OF DEATH. Ed. Trinity 43 (B, 1, 45; see page 977), Brown ELTC 130.

824 [29] ENEMIES OF MAN. Dialect (N., or N.E.Midl.), metre, Oakden *Allit. Poetry in M. E.,* Manchester 1930, 124, 235, 238.

824 [30] SAYINGS OF ST. BERNARD. Ed. Digby *'Uuere beþ þey'*, Brown ELTC 85.

122510

824 [32] DOOMSDAY. Ed. Caligula, Trinity (see page 977), Brown ELTC 42, 44.

824 [33] ON SERVING CHRIST. Dialect (Gloucestershire, c. 1250), metre, Oakden *op. cit.* 103, 201.

824 [35] OLD AGE. Dialect (S.W.Midl., or S.W.), metre, Oakden *op. cit.* 110, 217.

824 [36] DEATH. Ed. Trinity, Caligula, Brown ELTC 46, 50.

824 [37] THREE SORROWFUL TIDINGS. Ed. Maidstone, Jesus, New, Arundel (see pages 977, 1173), Brown ELTC 18, 19. Mod. rend., Adamson *Treas. of M. E. Verse,* L. and N. Y. 1930, 12.

824 [37a] 'WEN ÞE TURUF IS ÞI TUUR'. Ed. Brown ELTC 54.

824 [41] MAXIMIAN. Ed. Brown ELTC 92.

825 [44] TWO LULLABIES. *'Þe leuedi fortune'* (Cbg. Oo), dialect, Oakden *op. cit.* 125, 239.

825 [45] 'WEOLE ÞU ART.' Ed. Brown ELTC 65. Mod. rend., Adamson *op. cit.* 13.

825 [46] LONG LIFE. Ed. Maidstone, Laud, Brown ELTC 15, 17. Maidstone MS., Brown, MLR 21.1; South *Proverbs of Alfred,* N. Y. 1931, 5, 51.

825 CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

825 [1] GENESIS AND EXODUS. Dialect, Wyld, Essays and Studies 6.124, 126; Faverty, under [2], below.

825 [1a] TRINITY POEM ON BIBLICAL HISTORY. Brown Reg 1.237; Brown ELTC 184.

825 [2] STORY OF JOSEPH or IACOB AND IOSEP. Faverty *Legs. of Joseph,* PMLA 43.79 (crit. Everett, YWES 9.122).

826 [3] STROPHIC VERSION OF O. T. PIECES. Dialect (Yorks.), Oakden *Allit. Poetry in M. E.,* Manchester 1930, 125, 239.

826 [8] SUSANNAH or SEEMLY SUSAN or PISTILL OF SUSAN. Dialect, metre, Oakden *op. cit.* 112, 217.

826 [9] HUCHOWN DISCUSSION. Summaries, Jusserand *Lit. Hist. of Engl. People,* 3rd ed. N. Y. 1926, 1.526; Millar *Lit. Hist. of Scotland,* L. 1903, 8.—1310, Andrew, crit. Everett, YWES 10.132.

827 [14] ROLLE'S COMMENTARY ON THE PSALTER. Sels., MS. Hatton, w. vars. of Univ. Coll. Oxf. 64, Allen *Engl. Writings of R. Rolle,* Oxf. 1931, 1. Dialect, metre, Oakden *op. cit.* 107, 201.—1311 l.4, Hodgson, mod. rend. *Penitential Psalms,* L. 1928.

827 [16] THE CANTICLES. Mod. rend., sels., Heseltine *Sel. Works of R. Rolle,* L. and N. Y. 1930, 153.

827 [19] COMMENTARY ON PSALMS 90 AND 91. Mod. rend., Jones *Minor Works of W. Hilton,* L. 1929, 115, 169.

827 [21] SEVEN PENITENTIAL PSALMS. Tyson *Hand-List of . . . Engl. MSS. in John Rylands Libr.,* Manchester 1929, MS. 51.—See Hodgson, under 827 [14], above.

827 (1311) [25a] STANZAIC LIFE OF CHRIST. See Heuser & Foster, EETS 183 introd. Wilson *'Stanzaic Life of Christ' and the 'Chester Plays',* StPhil 28.413.—1311, Foster's ed., crit., Spindler, ESt 63.123; Buckhurst, RES 5.339; Brunner, Arch 155.108; van der Gaaf, EnglStudies 10.182.

828 [29a] COMMENTARY ON THE 'BENEDICTUS'. Mod. rend., Jones *Minor Works of W. Hilton,* L. 1929, 217.

828 [33] RAWLINSON STROPHIC PIECES. Dialect (N.), metre, Oakden *op. cit.* 106, 201.

828 [34] BALLAD OF TWELFTH DAY. Ed. Brown ELTC 39.

828 [36] PARABLE OF LABORERS. Ed. Brown ELTC 143.

828 [39] APOCALYPSE OF ST. JOHN. Tyson *Hand-List of . . . Engl. MSS. in John Rylands Libr.,* Manchester 1929, MS. 92.

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836 [58a] DEED OF JOHN CHIRTSEY. Ed. Chambers & Daunt *op. cit.* 230, 280.

836 [59] FIRST PETITION TO PARLIAMENT. Ed. Chambers & Daunt *op. cit.* 33, 273.

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837 [60a] PROCLAMATIONS OF NICHOLAS BREMBRE. Ed. Riley *Memorials of London*, L. 1868, 480, 481, 482; Chambers & Daunt *op. cit.* 31-33.

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837 [60d] COMPLAINT AGAINST NEVILLE, ARCHBISHOP OF YORK. Illingworth, Archæologia 16.80; Weale, in Chambers & Daunt *op. cit.* 273.

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841 CHAPTER XII—WYCLIFFE AND HIS FOLLOWERS

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843 CHAPTER XIII—PIECES LYRICAL IN IMPULSE OR IN FORM

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845 [7a] 'VID WORD & WRID IC WARNE ÞE, SIRE ODE'. Ed. Brown ELTC 20.

845 [8]-[9] COLLEGE OF ARMS FRAGMENTS. 'A Levedy' and 'As I stod', dialect (E.Midl.), metre, Oakden *Allit. Poetry in M. E.*, Manchester 1930, 104, 201.

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846 [21] 'A WAYLE WHYT'. Mod. rend., Adamson *op. cit.* 34.

846 [22] 'LUTEL WOT HIT ANYMON'; [23] 'IN MAY HIT MURGEÞ'; [24] 'WEPING HAUEÞ MYN WONGES WET'. Ed. Brown ELTC 162; 146; 141.

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847 [30] PRISONER'S PRAYER. Ed. Brown ELTC 10. Mod. rend., Adamson *op. cit.* 31.

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847 [33] 'MIDDELERD FOR MON WES MAD'. Ed. Brown ELTC 134.

847 [39] 'THOU, WOMMON, BOUTE VERE'. Mod. rend., Adamson *op. cit.* 40.

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881 [89] PARSON'S PROLOGUE AND TALE, AND THE RETRACTION. Date, Langhans, Angl 53.243;—location in series; see Root, Manly, Work, under [87], above; Work *Sermon and Retractions,* MLN 47.257.

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SIXTH SUPPLEMENT TO A MANUAL OF THE WRITINGS IN MIDDLE ENGLISH

1050-1400

Sixth Supplement to a Manual of the Writings in Middle English

1050-1400

Additions and Modifications to
July, 1935

By
JOHN EDWIN WELLS, M.L., M.A., Ph.D.
Professor of English in Connecticut College

NEW HAVEN, CONNECTICUT
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PREFACE

The various issues of the *Manual* and its Supplements are noted on pages 1001, 1097, 1201, 1293, 1380, and 1480-81. Purchasers may now obtain the *Manual* and the first three Supplements bound in one volume; and any of the Supplements separately bound, except the First and the Second.

To the Connecticut Academy of Arts and Sciences I would express my hearty appreciation of its publication and maintenance of the *Manual* and its Supplements, an appreciation which many formal and informal acknowledgements of indebtedness to the books show to be widely felt. My obligations to the unfailing kindness of Dr. George F. Eaton, the Secretary of the Academy, have been greatly added to by his attention to details of the issue of this present Supplement.

The *Sixth Supplement* endeavors to indicate such errors and omissions as have been noticed since the publication of the *Fifth Supplement;* to add to the Bibliographical Notes indications of the new publications issued between June, 1932, and July, 1935; and to supply for the Text the additions and modifications necessitated by these publications. It is to be assumed that some items of the later part of the period covered have escaped attention.

The devices and the arrangement employed in the former volumes have been adhered to in this *Sixth Supplement.* Careful attention should be given to the explanations at the head of the Text, the Bibliographical Notes, and the Index, of this book.

All topics are arranged in the order of the paging of the *Manual.* At the left of each topic-head in the Text and the Notes of this *Sixth Supplement,* is indicated the page of the *Manual* on which the topic is discussed or is to be inserted. In each case where the topic appeared first in one of the

Supplements, the number of the page of the Supplement on which the discussion first appears is entered in parentheses next after the number of the page of the *Manual* on which the discussion is to be inserted. So the reader may find directly the material on a given topic in this *Sixth Supplement* by turning in the Text and the Notes to the left-hand marginal number corresponding to the number of the page in question in the *Manual*. Items treated in this *Sixth Supplement* alone may be found by use of the Index on pages 1545 ff.

I am very grateful to those who have communicated to me corrections and additions for the work. If more would assist me thus, and as well with information and suggestion covering the period between 1400 and 1500, greater accuracy and completeness would be assured. Again I ask very urgently for such coöperation, at least that students of Middle English send me from time to time information of their writings, and reprints of their articles, especially such as are issued in less accessible publications.

More rapid progress on my *Fifteenth Century Writings in English*, including Middle Scots, has been made possible through financial assistance for that undertaking from the American Council of Learned Societies. The facts that the materials for the period covered are so dispersed and that so much of them has not been digested or even accumulated hitherto, have injected constant impediments. The completion of the work may be expected soon.

New London, Connecticut,
September, 1935.

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SIXTH SUPPLEMENT TO A MANUAL OF THE WRITINGS IN MIDDLE ENGLISH

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TEXT

The following pages contain additions and corrections for the Text of the *Manual* and the five Supplements already published, and also changes of statement necessitated by studies and editions printed or become accessible since June, 1932. A few points of new knowledge not admissible into the classes of general statement to which the Text of the *Manual* is restricted, are omitted here; the Bibliographical Notes (*infra*, pages 1477 ff.) indicate all such matter.

A number at the left of a paragraph or of a topic-head indicates the page of the *Manual* on which the topic is discussed, or is to be inserted. An accompanying number in parentheses indicates the page of a Supplement (*First*, *Second*, *Third*, *Fourth*, or *Fifth*) on which the item is considered. The words 'above' and 'below' refer to this *Sixth Supplement*.

CHAPTER I—ROMANCES

2 ¶ 2. Trounce's extended studies of the twenty-three twelve-line tail-rhyme romances lead him to urge that they represent an East Midland (East Anglian) 'school' of the fourteenth century as definite as that of the West Midland ('Gawayne' poems and *Piers Plowman*); that their achievement and importance have been greatly underestimated; and that certain of their most notable merits are due largely to the stanza-form. See under page 706 [65], below.

10 HORN CHILDE AND MAIDEN RIMNILD [2], 15 GUY OF WARWICK [6]. See under page 2 ¶ 2, above.

23 ATHELSTON [14]. See under page 2 ❧ 2, above. Trounce opposes Richard of Cirencester as source for the poem, and holds probability to be against a connection with the legend of Emma (see page 1049 [14]). He supposes, first, an original poem in Anglo-Norman written at Bury St. Edmunds; next, the first English version composed in Norfolk; then (though less certainly), a rehandling toward the North Midlands; lastly, a copying in the South-East Midlands.

25 THE TALE OF GAMELYN [15]. Tatlock suggests that this piece found among Chaucer's papers was introduced into the MSS. of the *Canterbury Tales* by the booksellers, not because it was thought to be by Chaucer, but because this good and little known story could be attributed to the Cook and would so divert attention from the imperfect Cook's tale.

36 MORTE ARTHURE [21]. Koziol finds linguistic evidence against common authorship with the *Wars of Alexander* or the *Destruction of Troy*. See under page 61 [36], below.

38 THE LEGEND OF KING ARTHUR [22]. Millican has printed the earlier text from Richard Lloyd's *A Brief Discourse of . . . the Nine Worthies* (1584).

61 The AWNTYRS OFF ARTHURE [36]. Dickins reports the Ireland MS. to be in the possession of Major Gilbert Ireland Blackburne, of Hale Hall, Lancashire; and he states that Dr. Eric Millar confirms Bond's and Thompson's judgments that the hand of the three romances in the manuscript is 'late Henry VI, not before 1450.' Hooper judges MS. Lambeth 491 to be Southern of the first half of the fifteenth century, to be a copy of a manuscript most like MS. Thornton, and to be in general inferior to the three other MSS. He judges the original dialect Northern, and on bases of style rejects identity of authorship with the *Morte Arthure* or the *Pistill of Susan*.

64 THE AVOWYNGE OF KING ARTHUR [38]. On the present location and the hand of the manuscript, see page 61 [36], above.

69 THE JEASTE OF SYR GAWAYNE [42]. Bennett urges that the poem, if derived from the First Continuation of the *Perceval*, is from both of the versions contained therein, and that it is not necessary to seek a source other than the two French versions.

69 LIBEAUS DESCONUS [43], 88 ROLAND AND VERNAGU [52], 89 THE SEGE OF MELAYNE [53], 91 DUKE ROWLANDE AND SIR OTTUELL OF SPAYNE [55]. See under page 2 ¶ 2, above.

102 THE ALLITERATIVE ALEXANDER FRAGMENTS [66]. Koziol finds linguistic evidence that A and B are not by one author, and that the *Wars* is not by the author of the *Destruction of Troy* or the *Morte Arthure*.

108 THE GEST HISTORIALE OF THE DESTRUCTION OF TROY [72]. See under page 102 [66], above.

108 THE SEEGE OF TROYE [73]. Atwood urges that, with the exception of some minor details, all the matter not taken from Dares and Benoît might have come directly from the Rawlinson MS. D 893 *Excidium Troje*.

111 THE RECUYELL OF THE HISTORYES OF TROYE [78]. 111 l.4, *for* de Fevre, *read* Lefèvre.

114 SIR ISUMBRAS [81], 115 SIR EGLAMOUR OF ARTOIS [82], 117 SIR TORRENT OF PORTYNGALE [83], 118 OCTOVIAN [84], 120 SIR TRIAMOUR [85], 122 THE KING OF TARS [86], 123 LE BONE FLORENCE OF ROME [87], 129 EMARE [90], 131 SIR LAUNFAL [91]. See under page 2 ¶ 2, above.

134 SIR DEGARE [95]. Slover and Faust have studied the texts and their relations, and the composition of the versions. Faust judges the best text would be Auchinleck with the slight lacunæ there filled in from Cbg. Ff.

135 SIR GOWTHER [96], 137 THE EARL OF TOULOUS [97], 146 IPOMADON [103], 157 AMIS AND AMILOUN [110]. See under page 2 ¶ 2, above.

159 SIR AMADACE [111]. On the location and the hand of the manuscript, see under page 61 [36], above. See under page 2 ¶ 2, above.

160 SIR CLEGES [112]. See under page 2 ¶ 2, above. —161 ¶ 3. Trounce communicates that there is no drawing of a minstrel in the Edinburgh manuscript.

CHAPTER II—TALES

CHAPTER III—CHRONICLES

191 LAYAMON'S BRUT [3]. Wyld judges it highly probable that the two texts are based on the same original, or that the Otho text was based on the Caligula text as we now have it.

CHAPTER IV—WORKS DEALING WITH CONTEMPORARY CONDITIONS

208 1. POLITICAL PIECES. Owst has made evident much influence of the pulpit utterances on the spirit, the attitude, and the form of the political pieces.

211 THE SONG AGAINST THE KING OF ALMAIGNE [5], 212 THE SONG ON THE FLEMISH INSURRECTION [6], 212 THE SONG ON THE EXECUTION OF SIR SIMON FRASER [7], 213 AN ELEGY ON THE DEATH OF EDWARD I [8]. Brook has reexamined the evidences for the original dialects of the several lyrics in MS. Harley 2253, and has prepared an edition of the poems.

223 THOMAS OF ERCELDOUNE [25]. Flasdieck has printed an extended study of the pieces concerned.

227 2. SATIRE AND COMPLAINT. The studies of Owst compel a lively realization of the influence of contemporary oral and written sermons on the content and the manner of the literature of satire and complaint.

229 THE SONG OF THE HUSBANDMAN [30], 229 AGAINST THE PRIDE OF LADIES or LUXURY OF WOMEN [31], 230 ON THE RETINUES OF THE GREAT [32], 230 A SATIRE ON THE CONSISTORY COURTS [33]. Brook has reexamined the evidences for the original dialects of the several Harley 2253 lyrics, and has prepared an edition of the poems.

244 THE VISION CONCERNING PIERS PLOWMAN [51]. Miss Sullivan believes that the Scriptural quotations are from first-hand knowledge of the Bible and not through an intermediary. Miss Day finds that the C-text emphasizes discrimination in poor relief more than do the earlier texts, differing radically with the B-text in the matter; she indicates that this difference may just as well be due to increasing conservatism with advancing years as to difference in authorship. Owst enforces the accord of the thought of Langland with the commonplace orthodox preaching of the day, wherein he finds the sources of the imagination, the figures, the powerful indignation, and the social message of the *Vision* for the common people. Kirk notes an increase in

the use of legal terms and legal knowledge in the B-and C-texts over the A-text, but believes this is not to be used as evidence in the authorship controversy. Coghill argues that 'the character of Piers Plowman was intended as an emblem or personification of Dowel, Dobet, and Dobest successively'; that Piers is 'therefore not a man at all . . . he is the allegorical symbol for three cumulative ways of life'; and that the consistency in this scheme would lead to the judgment that Langland is the author of both the A-text and the B-text. Carnegy has considered the relations of the poem's views on economics with its views on the salvation of souls. Krog doubts that some of the numbers in the poem relied on for biographical inferences are other than conventional. Cargill argues that there is no evidence that the poet was William Langland, while there are enough facts connected with the name of William de la Rokele to lead to speculation. Miss Kellogg agrees with Owst's proposal (see page 1213 [51 1.5]) that the fable of the rat parliament in the B-version was due to the use of the fable in a sermon of Bishop Brunton; she dates this sermon May 18, 1376, and so finds the middle of May, 1376, to be the *terminus a quo* for this part of the poem; but she does not accept Owst's identification of the personages here with actual persons of the time of the 'Good Parliament.'

267 THE PLOWMAN'S TALE [52]. Miss Irvine finds that a MS. version of this piece in a copy of the 1532 edition of Chaucer's *Works* in the University of Texas Library is closer to the 1535 separate edition and to Thynne's 1542 edition than to any other, but is not copied from either the 1535 or the 1542 edition.

268 SCOTTISH FEILDE [52]. This, the latest of the alliterative pieces of this class, composed probably in 1515, 'somewhere in Lancashire or Cheshire, to extol the glories of the House of Stanley', says Oakden, is preserved in the Percy Folio MS. (Br. Mus. Addit. 27879) f. 79 (c. 1650) and the Lyme MS. (c. 1580-1600) in the possession of Richard Legh, of Lyme Park, Disley.

CHAPTER V—HOMILIES AND LEGENDS

271 1. SERMONS OR HOMILIES. Owst's volumes inspire a much fuller sense of the intrinsic interest of the contemporary oral and written sermons and homilies and their fundamental importance even more as sources than as reflectors of matter, spirit, and modes of expression of the political, the social, the dramatic, and the lyrical compositions of the times.

272 HALI MEIDENHAD [1]. On MS. Bodley 34 of the 'Katherine Group', see page 361 [40], below. Wilson holds likely community of authorship between the *Ancrene Wisse* and the 'Katherine Group'; but, as does Miss Mack, he sees no evidence necessitating belief in one author for all the pieces.

272 SAWLES WARDE [2]. On the date and the district of MS. Bodley 34, see page 361 [40], below.

274 (1350) A ST. NICHOLAS SERMON [3d]. On sermons associated with plays, see page 539, below.

277 (1057) (1266) REDDE RACIONEM VILLICACONIS TUE [9a]. This item appears to be also in MSS. Trinity Coll. Cbg. 322 (B, 14, 38), Pepys 2125, and Helmingham Hall LJ II 2 and LJ II 9. Chambers and Daunt judge that the sermon must have been preached in 1388, but that it is not safely to be classed as London English. See page 504 (986) [52a], below.

280 THE TRINITY COLLEGE HOMILIES [13]. Ker reports that the first gathering of ten leaves of the *Poema Morale* is in one hand, which occurs again repeatedly in the homilies.

282 THE ORMULUM [14]. Sisam urges that the purpose of the spellings and the markings in the manuscript was practical aid to preachers in reading the sermons aloud to

congregations, rather than a systematic effort at a scientific representation of sounds. Matthes infers that the *Ormulum* originally dealt with only Gospel matter (the *Acts* matter being added later by Orm or some other person) and is to be characterized as a poetic Life of Jesus with extensive exposition, based on a glossed *Bible* with some use of Bede's homilies and commentary on *Luke*; he rejects as sources Gregory and the pseudo-Bede commentary on *Matthew* and *John*; and he judges that most of the corrections and additions, except perhaps the *Acts* matter, are by Orm or made with his approval. Hinckley points out the unreliability of earlier palæographic and linguistic conclusions, and holds that linguistics and palæography indicate a date before 1150 or even 1140, and between 1132 and 1136 if Carlisle be accepted as the place of composition.

285 THE HARLEY 6561 HOMILIES [16c]. MS. Harley 6561 (14th century) has the texts of the Sunday Gospels in French, and the homilies on them in English.

285 THE ROYAL 18 B XXV HOMILIES [16d]. A set of 81 (originally 90) English prose sermons in two series, *de tempore* and *de sanctis*, for the whole year, is in MS. Royal 18 B XXV (late 15th century). These are said to differ but slightly from the series in MS. Harley 2247 (see [16f], below), and to contain some 55 items more or less parallel in content with the corresponding series in Mirk's *Festial*.

285 THE LAUD MISC. 23 HOMILIES [16e]. An English homiletic miscellany is in MS. Bodleian Laud Misc. 23 (early 15th century).

285 THE HARLEY 2247 HOMILIES [16f]. A set of homilies in English is in MS. Harley 2247 (time of Edward IV or Henry VII). See under [16d], above.

285 THE HARLEY 2276 HOMILIES [16g]. A collection of homilies on the Dominical Gospels and other feasts is in MS. Harley 2276.

287 THE NORTHERN HOMILY CYCLE [18]. On the author of the *Northern Passion*, see page 555 [7], below.

301 THE FESTIAL OF JOHN MIRK [20]. See under page 285 [16d], above.

303 3. LEGENDS. See under page 308 A., below.

308 A. LEGENDS OF SAINTS. Miss McKeehan has illustrated through the *Libellus de Orto Sancti Cuthberti* the use in saint's legends of material in romances.

309 CUTHBERT [37]. See under page 308 A., above.

310 ERKENWALD [41]. Koziol finds linguistic features to strengthen belief in authorship by the 'Gawayne Poet'.

312 JULIANA [49]. On the district and the date of MS. Bodley 34, see page 361 [40], below. On the authorship of the 'Katherine Group', see pages 272 [1], above, and 314 [52], below.

312 KATHERINE [50]. On the district and the date of MS. Bodley 34, see page 361 [40], below. On the authorship of the 'Katherine Group', see pages 272 [1], above, and 314 [52], below.

314 MARGARET [52]. *Seinte Marherete*: Miss Mack assigns the original version possibly to the opening years of the 13th century; appears to accept Miss Serjeantson's assignment of MS. Royal to North Herefordshire; judges the dialect of Bodley decisively Central West Midland, pointing to Herefordshire; finds no necessity to accept common authorship of the 'Katherine Group'; and believes the poem is an adaptation of the version of the Latin life printed by Mombritius in his *Sanctuarium*, 1490. On the district and the date of MS. Bodley 34, see page 361 [40], below. On the authorship of the 'Katherine Group', see page 272 [1], above.

318 THE NORTHERN HOMILY CROSS STORY [62]. See page 1052 [19].

326 THE GOSPEL OF NICODEMUS [73]. Curtiss argues that the author of the Towneley *Harrowing of Hell* used and altered a York text closer in some particulars to the English *Nicodemus* than the extant York *Harrowing of Hell.*

327 THE HARROWING OF HELL [74]. See under page 326 [73], above.

334 ST. PATRICK'S PURGATORY [80]. For other manuscripts, see Brown *Register* 2. items 1950, 1951, 1952.

CHAPTER VI—WORKS OF RELIGIOUS INFORMATION AND INSTRUCTION, ETC.

339 THE CURSOR MUNDI [1]. Miss Borland has pointed out the similarity or identity in purpose, in narrative structure and sequence, in insertion and omission of details at like points, and in didactic comments, between the *Cursor* and the French *Bible* of Herman of Valenciennes, the most extensive borrowings being in the New Testament section and underlying about a fifth of the *Cursor.*

347 HOW A MAN SCHAL LYUE PARFYTLY [6]. A copy is in MS. Br. Mus. Addit. 22283 f.30 v.

347 THE PRICKE OF LOVE [7]. Ll. 3-4, *for* MS. Vernon f.283 v, *read* MS. Vernon f.284 r.—This is also in MS. Br. Mus. Addit. 22283 f.78 v.

350 THE SPECULUM CHRISTIANI [10b] is preserved in an English version in MS. Harley 6580. The Latin texts of the whole or parts of the work are extant in at least

65 MSS. and at least 5 early printed editions, all described by Holmstedt. The various sections of each of the Latin texts are commonly headed or interspersed with verse passages in English, the sermons in the fifth and seventh *tabulæ* being in English. These English sections are probably translations of original Latin and borrowed by the compiler of the Latin *Speculum*, whether from a single source or various sources is undetermined. The ascertained sources of the material, among which John Peckham's *Constitutiones* is one of the most important, have led Holmstedt to believe the *Speculum* was originally compiled in England by a Lollard. A quotation from Rolle's *Incendium Amoris* suggests that the Latin was not composed before 1350; Holmstedt suggests a date between 1360 and 1380. A colophon in MS. Corpus Christi Coll. Oxf. 155 has led cataloguers and others to ascribe the work to John Watton. Though the number of the MSS. and printed issues of the whole work, the copying of selected parts into other MSS., and the printing of the work in England between 1478 and 1480, and in Paris in 1496, 1502, and 1513, indicate the popularity of the *Speculum*, there has been noted no mention of it or allusion to it by writers of the period.

The wholly English version in MS. Harley 6580 ff. 2 r-62 r (middle 15th century) is East Midland with some Northern forms. It is a translation, often poor and sometimes unintelligible, from some Latin manuscript to be associated with Holmstedt's Group A consisting of MSS. Bodley Addit. A 268, Bodley 89, Bodley Eng.th.c.16, Pembroke Coll. Cbg. 285, Trinity Coll. Dublin 159, Lansdowne 344, Cbg. Univ. Libr. Hh I 13, and Br. Mus. Addit. 10052, 21202, and 22121, and the printed edition of about 1480—all perhaps descended from one manuscript. 'Rogerus' and 'Byrde' found in the two colophons are perhaps the names of copyists, or of the copyist and the rubricator.

The *Speculum* in English consists of a prologue, a table of contents, and eight *tabulæ*. The prose prologue discusses the difference between preaching and teaching, ignorance, almsgiving, and the clergy. The *tabulæ*, mostly prose, headed with verse, consist of exposition, supported by quotation and citation of the Bible and

patristic authorities. They treat the following: 1. The Creeds; 2. the Ten Commandments; 3. the Seven Corporal and Seven Spiritual Works of Mercy, and the Seven Principal Virtues; 4. the Seven Deadly Sins; 5. a sermon (the body of which is in English in the Latin texts); 6. the story of a king who receives the Sentences or Sayings of Four Philosophers in explanation of his misfortunes; 7. a sermon in verse (English in the Latin texts) on the world, its sins, and future punishment; 8. five prayers to Jesus, the verse prayer to the Virgin 'Mary moder, well thou be' (see page 533 (1078) [196]), admonitions and directions and warnings to priests as to preaching, vestments, prayer, and principles and details for the conduct of life.

Passages in English from the Speculum have been noticed in the *Manual* or its Supplements under pages 350 [11], 352 [12], 353 [13] and [14], 354 [15], 382 [12], 533 [196], 1078 [196]. See Bibliographical Notes 817 [10b], below.

350 THE SEVEN SINS, THE PATER NOSTER, ETC. [11]. 'Þese bien þe sacremens of holi chirche', five couplets listing the Seven Sacraments, are in MS. Br. Mus. Addit. 24660 f.39 r (14th century).—'In þine honden, louerd mine', a four-line *In Manus Tuas*, is in MS. Digby 86 f.206 r (c.1275).—See under page 350 [10b], above.—In MS. Harley 45 is a prose treatise on the *Pater Noster*, etc.

352 THE SEVEN SINS ALONE [12]. The two couplets, 'Pryde, wraþ and enuye', on the Seven Sins, in MS. Salisbury Cathedral 126 f. 5 r (see page 352 [11(12)]), are also in MS. Emmanuel Coll. Cbg. 246 f. 58 v (late 14th century).—See under page 350 [10b], above.

353 THE PATER NOSTER ALONE [13]. In MS. Pavia Bibliotheca Universitaria 68 margin of f. 41 v is an English *pater noster* 'Fader þat hart in heuene blissed be þi name', in three long couplets perhaps of the thirteenth century.—See under page 350 [10b], above.

353 THE CREED [14]. See under 350 [10b], above.

355 THE LAY-FOLKS' MASS-BOOK [16]. This is also in MS. Br. Mus. Addit. 36523 f. 88 r (1425-1450). MS. Newnham (see page 970 [16]) has a new prologue.

357 PRAYERS AT THE LEVATION are [24b] 'Wolcome, louerd, in likninge of bred', in MS. Emmanuel College Cbg. 27 f.162 r (late 13th century); [24c] 'Welcome, lord, in forme of bred', in MS. J. H. Gurney, Keswick Hall, Norfolk, f. 182 r (end of 14th century; see page 970 [16]); and [24d] 'Welcome be þu soule fode', in MS. Br. Mus. Addit. 37787 f. 12 r (early 15th century).

359 PATRIS SAPIENCIA [30]. Six stanzas are in MS. Royal 19 B V f. 103 r (late 15th century); all is in MS. Br. Mus. Addit. 37787 f. 12 v (early 15th century).—971, Ashmole 41, see [30a], below.

359 THE ASHMOLE 41 POEM ON THE PASSION [30a]. In MS. Ashmole 41 Part II f. 134 r (15th century) is the latter part of an 'O and I' poem (see page 236) on the Passion, opening with the fourth line of a stanza 'Throw hys hond with hamir knak' (Brown *Register* 1.75, 'wyth hammur'). There follow eleven other complete stanzas abababab plus a long couplet cc. The poem appears to be from toward the end of the fourteenth century.

361 THE ANCREN RIWLE [40]. On community of authorship of the *Ancrene Wisse* and the 'Katherine Group', see page 272 [1], above. Miss Allen opposes the localization in Herefordshire in the fourteenth century of MS. Bodley 34 which is in the same language and spelling as the Corpus version of the *Riwle* (see page 1269 [40]), which she indicates came to Wigmore Abbey from Shropshire. Miss Allen announces studies looking toward a dating of the Kilburn foundation in 1127-28, and an identification of the three maidens of Kilburn (see page 972 [40]) with the 'three daughters of Deorman' of whom there is record in a royal writ in the Westminster Domesday and MS. Cotton Faustina A III f. 77 v.

372 THE QUATREFOIL OF LOVE [52]. Miss Weale finds no good reason why the piece should not belong to the middle of the fourteenth century.

373 TEMPLUM DOMINI [55], 'Gode þat alle thynge first began', an English rendering of portions of Grosseteste's *Templum Domini*, consists of 784 verses abababab in MS. Br. Mus. Addit. 32578 f. 105 v (1405). Some correspondences with the *Abbey of the Holy Ghost* and with Ailred de Rievaulx have been noted. The Christian priest shall have two temples, the bodily to receive God's manhood, the spiritual to receive His godhead. The features of both of the allegorical buildings are elaborately interpreted, the physical through monitions as to personal life, the spiritual in articles of faith and doctrine.

On the *Rules for Hermits*, see page 460 [52c], below.

CHAPTER VII—PROVERBS AND PRECEPTS, AND MONITORY PIECES

375 THE PROVERBS OF ALFRED [5]. Verses 160-3 'Many man wened/þat he ne wene ne þarf', are in MSS. Digby 86 (Bodleian 1687) f.143 r (c. 1275) and Br. Mus. Addit. 11579 f.72 v (early 14th century; followed by vv. 3-10 of *Long Life*, see page 395 [46], below).

378 THE WISE MAN'S PROVERBS [7]. A copy is in MS. Trin. Coll. Cbg. 599 f.209 v (late 15th or beg. 16th century).

380 HOW THE GOOD WIFE TAUGHT HER DAUGHTER [10]. 381 ¶ 4 l.3, *insert period after* Raymond.

381 THE ABC OF ARISTOTLE [11]. The version without the prologue is in MS. Harley 1706 f.94 r.

382 (1355) ADDITIONAL 37049 MORAL DISTICHS [11a]. Brunner and Miss Everett note that one couplet may be derived from Chaucer.

382 MISCELLANEOUS SCRAPS OF PITHY UTTERANCE [12]. 383 l.12, 'Witte is turnede to trechery, and love into lechery', two short couplets, is in the *Sayings of the Four Philosophers* in the *Gesta Romanorum*. See *Speculum Christiani*, page 350 [10b], above.

383 'Ho þat wol nyde hore beo' [13b] opens a five-couplet warning to sinners in MS. Caius Coll. Cbg. 351 f.102 v (late 13th century).

383 'Yc ou rede ye sitten stille' [13c] heads some monitory Biblical texts paraphrased in English in MS. Trin. Coll. Cbg. B.14.39 (323) f.26 r (first half of 13th century).

383 (975) [14] 'Lex ys leyd a-downe', four lines on the Evils of the Times, is in the Brome Hall MS. f.81 r (1450-1500; see page 568 [10], below). 'Now the lawe ys layde', an eight-line stanza (see page 975 [14]) is also in MS. Br. Mus. Addit. 5465 f.12 r (beg. 16th century).

383 'Thynk oft with sare hart' [15] is also in MS. Caius Coll. Cbg. 234 (see Brown *Register* 2. item 2266).

384 (975) [21a]. On the Merton College Oxford 248 pieces, see page 538 (1181) [222]-[229], below. Other short pieces are in a manuscript in the possession of J. H. Gurney, Keswick Hall, Norfolk (end of 14th century).—976 l.5 'Riche and pouere' is from the *Proverbs of Hendyng*, Digby 86 text, st. 47.—1173, *for* Merton 48, *read* Merton 248.

384 (976) [22] 'He is wis þat can be war', four verses, is in MS. Harley 2316 f.26 r (see page 384 [19]).

385 POEMA MORALE [25]. On the handwriting, see page 280 [13], above. Marcus makes the Digby text the basis of his critical edition.

387 SIGNS OF DEATH [27]. 388 l.5, 'Kinge I sitte' is also in MS. Queen's Coll. Cbg. 13 f.64 r (15th century hand).

395 LONG LIFE [46]. Stanza 1 is in MS. Ashmole 57 f. 51 v, and vv. 3-10 are in MS. Br. Mus. Addit. 11579 f.72 v after the passage from the *Proverbs of Alfred* (see page 375 [5], above).

396 HARLEY 7322 SCRAPS [47]. 'Man siker helpe hast þu & prest', three couplets on the Virgin and her Son, Advocates of Man, are in MSS. Harley 7322 f.158 r (1350-1400), Advocates Libr. 18.7.21 f.117 r (1372), and Jesus Coll. Cbg. 13 f.90 r (14th century).

396 LAMENTACIO SANCTI ANSELMI [52]. Dickins has printed from MS. Ireland Blackburne ff.132 v-134 v (early 15th century; part illegible) in the possession of Major Gilbert Ireland Blackburne, of Hale Hall, Liverpool, a homiletic poem titled *Incipit lamentacio sancti Anselmi*, opening 'Qwhan drighten dere his doom schal dresse', and comprising 200 octosyllabic verses ababccbccb, the rime word usually alliterating with at least one other syllable in the verse. Dickins judges the piece to be originally of the Central to North-East Midland of the fourteenth century, and to be based on *Deploratio male amissæ virginitatis*, the third of the *Meditationes* of Anselm of Canterbury.

CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

399 SUSANNAH or THE PISTILL OF SUSAN [8]. See page 61 [36], above.

402 THE WEST MIDLAND PROSE PSALTER [17]. Miss Dodson traces many peculiarities of the English to the influence of the glosses in the Latin original.

403 THE HARLEY 1896 PROSE PSALTER [17a]. In MS. Harley 1896 is a Latin text of Jerome's *Psalterium Gallicanum* with a verse by verse English prose translation.

403 THE BRITISH MUSEUM ADDITIONAL 17376 PROSE PSALTER [17b]. In MS. Br. Mus. Additional 17376 is a Latin psalter followed verse by verse with an English prose translation.

403 THE SEVEN PENITENTIAL PSALMS [21]. Dickins describes a text in MS. Ireland Blackburne Part II (early 15th century; much missing), in the possession of Major Gilbert Ireland Blackburne, of Hale Hall, Liverpool.

404 BROMPTON'S PENITENTIAL PSALMS [22]. L.4, *for* 1414, *read* 1413.

410 THE WYCLIFFE-PURVEY TRANSLATIONS OF THE BIBLE [41]. A copy of the New Testament is in MS. Z.1.5, at St. George's Chapel, Windsor. In March, 1935, Quaritch advertised a manuscript of the New Testament, 322 leaves 12mo., of c.1430, that bears the signature of Richard Smith on the first leaf and also on the last leaf with the addition of 'wontoniensis'. The manuscript is said not to be included in Forshall and Madden's list. A Richard Smith formerly owned another New Testament manuscript, according to Forshall and Madden.

CHAPTER IX—DIALOGUES, DEBATES, CATECHISMS

413 THE VICES AND VIRTUES [2]. Here may be noted some English words in a Latin *De Virtutibus et Viciis* ascribed to Grosseteste in MS. Pavia Bibl. Univ. 69 f.64 v.

418 THE OWL AND THE NIGHTINGALE [8]. Miss Huganir's conclusions (see page 1358 [8]) as to date and authorship have not been favorably received. Hinckley is inclined to withdraw his identification of Nicholas with the clerk of the Bishop of Winchester; has reiterated his views that the poem is connected with Cardinal Vivian's embassy in 1177; and judges August 1, 1177, to be the *terminus a quo*, and the *terminus ad quem* to be not much later. Wells sums up the bases of evidence on date and authorship. He points out that apparently MS. Cotton may have been copied at any time between 1216 and 1250, preferably late in this period. Miss De la Torre Bueno argues that medieval psychology, oral tradition, and recorded English combine to show that 'Jesu his soule do merci' must refer to the fate of the soul after death. Tupper holds that this prayer refers to a dead king, and advocates the middle of the reign of Richard I (in the last decade of the twelfth century) as the date of composition.

426 THE FOUR DAUGHTERS OF GOD [17], beginning 'Lystyns all gret and smale', comprises 32 stanzas aabccb, the *b* verses of three and the others of four stresses, in MS. Cotton Appendix VII f.1 r (14th or early 15th century). The Four Daughters theme was familiar on the Continent.

An Almighty King had a Son who was one with Him and was called His Wisdom; and He had four daughters, Mercy, Truth, Justice, and Peace, who governed His land through unity. The King gave great power and possessions to a man who should become a mighty king if he were His obedient servant and lover, but should with all his progeny suffer eternal confinement if he should break his bond. In evil pride the man turned from his King, and with his offspring was cast into dire torments in hard prison. Mercy pleaded for him; Truth and Justice argued the propriety of the punishment. Peace fled away. The King left alive only Noah and his family. But Mercy ever besought the King for the fallen ones. Peace returned and urged that Truth and Justice could not work rightly without her, Peace could be only if Mercy had her asking, all the sisters should be in accord. The Son came to the King and bade Him remember that they two were one in power and dignity, and the Son was Wisdom from Him. Here the piece breaks off.

CHAPTER X—SCIENCE, INFORMATION, DOCUMENTS

428 MEDICAL SOCIETY 131 GLOSSARY OF DRUGS, ETC. [6a]. Dawson has described MS. 131 in the Library of the Medical Society of London, dating from the fourteenth century and containing a) a leaf from a glossary of medical terms inserted as a cover for the manuscript; b) an alphabetical Latin list of drugs (plants, minerals) with English equivalents for many names; and c) an alphabetical glossary or dictionary of drugs (mostly plants) with their medicinal virtues; and d) a table of weights and measures—b), c), d) all in one handwriting, a) in a different hand.

429 STOCKHOLM RECIPES [8]. Matthes has listed more definitely the contents, printed and unprinted, of this manuscript, which is now Med. Miscell. X. 90.

429 [10] STOCKHOLM-ADDITIONAL VERSE RECIPES. See under [8], above.

430 THE VIRTUES OF HERBS [14]. Irwin has called attention to a transcript of 68 of the missing lines and a transcript of a fifteenth-century version of 195 lines, both extant in a letter by Thomas Wright to T. Crofton Croker in MSS. Br. Mus. Addit. 20091-4. Irwin prints vv. 46-69 of the earlier version, and judges that version to be a contemporary copy of the original, and to offer a fair specimen of English in Ireland in the fourteenth century.

430 (1070) JOHN OF BURDEUX'S TREATISES [15a]. In the spring of 1933 W. H. Robinson, Ltd., of London, offered for sale (Cat. No. 45 item 76) a paper manuscript of 64 leaves 12mo., c.1450, containing *A Noble Tretys . . . for Medycyne ayayne the Pestilence Evill*, *On the Practice of Urines*, *A Treatise on the Plague*, and *On the Conditions of the Seven Planets*, all in English, along with some Latin medical and astrological pieces.

430 MEDICAL ADVICE FOR EACH MONTH OF THE YEAR [15b] is in the first six pages of a manuscript (early 15th century) of Mandeville's offered for sale October, 1932, by Maggs Bros., of London, Catalogue No. 577 item 910.

433 THE TRAVELS OF SIR JOHN MANDEVILLE [31]. Steiner argues for composition between 1365 and the early part of 1371, the date perhaps 1366 as assumed by Warner.

439 EIGHT MISCELLANEOUS RECIPES [37]. Brook reports opinions of palæographers that the recipes were written into the manuscript about the middle or before the end of the fourteenth century.

442 (1359) A LETTER [56b]. *For* 441 A LETTER, *read* 442 A LETTER.

442 THE CHARTER OF RICHARD II TO THE CITY OF LONDON [56c], dated November 26, 1383, is extant in an English version in MS. Hatfield (Marquess of Salisbury) 281 f.116 v.

442 SCOTTISH ACTS OF PARLIAMENT [61a]. Some old Scots laws translated at the end of the fourteenth and the beginning of the fifteenth century from the Latin originals are in the first volume of the Acts of the Parliament of Scotland.

443 ENGLISH WILLS [62]. A will of Lady Alice West, of Hinton Marcel, Hampshire, 1395, is mentioned by Chambers and Daunt as not London English.

CHAPTER XI—ROLLE AND HIS FOLLOWERS

444 A text of the *Emendatio Vitæ* is in MS. E.I.I. at St. George's Chapel, Windsor, headed 'John Shelmerdine His Booke', and dated by James as of the seventeenth century.

447 THE PRICKE OF CONSCIENCE [4]. In May, 1934, and June, 1935, W. H. Robinson, Ltd., of London, advertised for sale MS. Phillipps 2734. Dickins describes the additional MS. Ireland Blackburne (early 15th century; somewhat abridged; part missing), in the possession of Major Gilbert Ireland Blackburne, of Hale Hall, Liverpool.

452 'A GRETE CLERK ÞAT MEN CALS RICHARD OF SAYNT VICTOR' [11]. This is the opening of '*Of Three Workings in Man's Soul* (see page 1278 [52a]).

454 THE NINE POINTS BEST PLEASING TO GOD [18]. This is in MS. Rawlinson poet.34 f.9 v (15th century). Under the title 'A Good Lesson of IX Vertewis' it is preserved with a preface in MS. Cbg. Univ. Libr. Dd I 1 f.298 v (1400-1450).

455 A GROUP OF PROSE TRACTS [24]. Other MSS. are Douce 262 (by Wm. Tregoose, c.1500; almost a new rendering), Cbg. Univ. Libr.Ii VI 39 (late 14th century) and Kk VI 26 (15th century), Ampleforth Abbey Libr. 42 (1677), Bodleian 576 (soon after 1500; closely related to the Douce version) and 856 (late 15th century), and Parkminster. After consideration of the annotations (c.1500) in MS. Douce 262 and comparison with the *Scale of Perfection*, Miss Gardner judges authorship of the *Divine Cloud* by Hilton highly improbable; she believes that one of the pieces influenced the other, with the *Scale* more likely to be the debtor.

456 ON PRAYER [34]. A complete text is in MS. Bodley e Mus. 35 (Summary Cat. 3615) f.452, and in a manuscript cited in Quaritch's Catalogue No. 344 item 10.

460 (1278) OF THREE WORKINGS IN MAN'S SOUL [52a]. '*A Grete Clerk*' in MS. Cbg. Univ. Libr. Dd V 64 is the opening of this piece (see page 452 [11], above).

460 RULES FOR HERMITS [52c], represents the Latin *Regula Heremitarum*, perhaps by Rolle, incorporating nearly all of Aelred's *De Vita Eremitica*, and preserved in

MS. Cbg. Univ. Libr. Mm VI 17 f.70 v. The English version, which ascribes the work to Pope Celestine V, is in MSS. Br. Mus. Addit. 34193 f.131 (late 15th century), Sloane 1584 f.89 (early 16th century), and Bristol Reference Libr. No. 6* f.137 (1502).

460 WALTER HILTON [53]. See under pages 455 [24], above, and 1353 [54].

460 THE SCALE OF PERFECTION [54]. On relations of this piece with the *Divine Cloud*, see page 455 [24], above.

463 ENCOMIUM NOMINIS JESU [58] is also in MSS. Stowe 38 f.161 (15th century; fragment of beginning of Harley version), and Trin. Coll. Dublin 155 (early 15th century; a different version).

464 FOURTEEN REVELATIONS OF DIVINE LOVE [66]. Delete FOURTEEN.—The Amherst MS. is now Br. Mus. Addit. 37790 (1413) and preserves the shorter version which Hartford believed to be the original form. The other MSS. are Bibl. Nat. Paris Fonds Anglais 40 (Bibliotheca Bigotiana 388; 16th century), Sloane 2499 (17th century), and Sloane 3705 (early 18th century). A fifth manuscript, now lost, was once owned by Pierre Poiret, author of *Catalogus Auctorum Mysticorum*, Amsterdam 1702.

CHAPTER XII—WYCLIFFE AND HIS FOLLOWERS

CHAPTER XIII—PIECES LYRICAL IN IMPULSE OR IN FORM

489 1. SECULAR LYRICS. Brook has reexamined the evidence for the dialect of the several lyrics in MS. Harley 2253.

497 'DUM LUDIS FLORIBUS VELUT LACINIA' [24a], a love lyric in MS. Harley 2253, consists of four stanzas aaaa of French and Latin, the last two lines of the poem being English.

497 'BYRD ONE BRERE' [25c], a love song with music in three stanzas abab probably of the thirteenth century, but in their present form of the fourteenth, is on the back of a bull of Innocent III of 1199, in the Muniment Room of King's College Cambridge.

498 2. RELIGIOUS LYRICS. Owst has discussed and illustrated the intimate association and often identification in impulse and in form of homilies and lyrics.

On the dialect of the Harley 2253 lyrics, see page 489 l., above.

501 THE LYRICS OF WILLIAM HEREBERT. 1177 l.8, delete '*A troe þat art so vayr y-kud.*'

504 (986) 'ÞE IOYE OF HOURE HERT IS AGO' [52a] is in Wimbledon's sermon '*Redde racionem villicaconis tue*'; see page 277 (1057) (1266) [9a], above.

504 'HEIL WRTH ÞOU, KING OF ENGLIS ERDE' [52f], a six-line hymn ('*Ave rex gentis Anglorum*') to St. Edmund, is in MS. Arundel 231 vol.2 f.160 v (early 14th century).

504 'ÞE SAULE HASKIS RY3T AS WRYTIN IS IN STORIE' [52g] is the English parallel of a Latin '*Cur mundus militat*' in MS. Cbg. Univ. Libr. Mm IV 41 f.137 r (14th century).

504 'IN A SEMELY SOMERES TYDE' [52h], three eight-line stanzas with the refrain 'Mesure is best of all thynge' and a four-line envoy, is in MS. Br. Mus. Addit. 32578 f.140 v (1405).

510 'I WARNE VCHE LEOD þAT LIUEþ IN LONDE' [76]. A copy is in MS. E.I.I. (17th century) at St. George's Chapel, Windsor.

513 'YIT IS GOD A CURTEIS LORD' [91]. In MS. Peniarth 395 art.4, National Libr. of Wales, are twelve stanzas instead of eleven.

516 'BIHOLD TO þI LORD, MAN' [114]. 1179, see 516 (1179) [116], and [116], below.

516 'SUETE LEMAN, Y DEYE FOR þI LOUE' [114b], five short couplets written as prose in MS. Digby 55 f. 49 r (1250-1300), is a *Vox Christi in cruce* and a *Responsio peccatoris* 'Wen ihc aue al don mine folie'.

516 'WIT WAS HIS NAKEDE BREST' [116]. MS. Addit. 11579 (see page 987) and another version in MS. Digby 55 f. 49 r bottom Thomson dates about 1250, and MSS. Bodley and St. John's (see page 987) after the middle of that century. He argues that the leaf was inserted in MS. Durham before 1258 and perhaps after 1231, that text dating from the region of Leicestershire or Lincolnshire toward the end of the first third of the thirteenth century.

518 (1366) [125a]. *For* HILL, *read* HILLE.

524 'GOD, þAT ART OF MIHTES MOST' [148]. 989, *substitute* The text is in MSS. Vernon 115 v (1370-1380) and Br. Mus. Addit. 37787 f.157 v (early 15th century).

525 'IHESU, þI SWETNESSE WHOSE MIHT HIT SE' [156]. A copy is in MS. E.I.I. (17th century) at St. George's Chapel, Windsor.

525 'IESU, SUETE IS þE LOUE OF þE' [158]. Stanzas 1-11 are in the Hunterian MS. V.8.14 f.33 r.

530 (1078) MEDITATIONS ON THE LIFE AND PASSION OF CHRIST [174b]. Raby has announced that this piece is a free version, sometimes expanded, more often compressed, of the sole source, John of Hoveden's *Meditatio de nativitate, passione, et resurrectione Domini Salvatoris*, styled *Philomena*.

531 'HEYL GOD YE SCHILDE MODYR HOLY KYNG BERE MILDE' [183c], nine lines of verse, is in MS. Corpus Christi Coll. Cbg. 405 p.22 (13th-14th century).

533 'MARY, MODER, WELL ÞOU BE' [196]. See under page 350 [10b], above.

538 BODLEY FIVE JOYS [217]. The envoy consists of six lines aaaaaa whose first letters form the acrostic 'Pipwel', perhaps indicating Pipewell, the Cistercian cloister in Northamptonshire. The initials of the five stanzas spell 'Maria.'

538 (1181) MERTON COLLEGE OXFORD 248 LYRICS [222]-[229]. Brown has printed some verses from MS. Merton College Oxford 248 f.166.

CHAPTER XIV—DRAMATIC PIECES

539 Owst has discussed and illustrated most suggestively the direct influence of sermons on, and their association with, the early drama.

539 ¶ 3 (1368). Owst has given much information regarding sermons connected with the performance of plays or cycles.

540 ¶ 4. Young prints a 'return' of 1389 dealing with an *interludium* to be played by the Gild of Corpus Christi at

Bury St. Edmunds—additional evidence that Corpus Christi gilds did sometimes participate in the religious plays associated with the Feast.

551 THE YORK PLAYS [6]. Curtiss believes the *Harrowing of Hell* to be based on a text of York superior to the extant text and closer to its source, the English *Gospel of Nicodemus*. See page 555 [7], below. Miss Trusler finds no warrant for the idea that the York Brewbarret episode was modeled on similar scenes in the Towneley Plays.

555 THE TOWNELEY PLAYS [7]. Frampton believes that Pilkington did not write the *Northern Passion*, the *Turnament of Totenham*, or the *Secunda Pastorum*, and holds that common authorship of the *Turnament* and the play cannot be denied with confidence, though the evidence is strongly against common authorship (see pages 1282 [7], 1369 [7]). Curtiss believes the *Harrowing of Hell* to be based on a text of the York play superior to the extant version and closer to its source, the English *Gospel of Nicodemus*. The allusions to costume and a study of local conditions at Wakefield lead Frampton to accept 1422-60 (the later rather than the earlier years) as the period of the 'Wakefield Master's' work. See Trusler, under page 551 [6], above.

560 THE LUDUS COVENTRIÆ or HEGGE PLAYS [8]. Clark, most adversely criticized by Baugh and Salter, has argued that the original manuscript contained only the Old Testament plays; that the six Old Testament plays were modelled after the Chester cycle and inserted later; and that the Prophets' Play is a dramatic device of the editor to connect the themes of the Old and New Testaments.

568 THE BROME *ABRAHAM* [10]. 1370, Richard L. Greene communicates, February 3, 1934, that the Brome Hall MS. is now the property of the Honourable Mrs. R. Douglas Hamilton, Oakley House, Diss, Norfolk.

CHAPTER XV—THE *PEARL* POET; GOWER

578 THE *PEARL* POET [1]. 1370 l.8, Miss Everett and King have pointed out weaknesses of Chapman's theories of the identity of the poet.

579 THE PEARL [2]. Wellek holds that the poem is not an elegy, though the poet is mourning the loss of an actual child; that the dream and the vision are a literary device; that the salvation and reception and status in Heaven of a baptised child who had not had an opportunity to do good works is orthodox; that the author was not necessarily an ecclesiastic; that the symbolism is not to be solved by a one-to-one identification with an abstract virtue, or the Eucharist, or the soul of the poet, but is double—first, of the qualities of the dead girl, and later, of an immaculate blessed person in the hands of God—in agreement with traditional symbolism. King doubts the validity of the parallels cited by Chapman as evidence of John de Ergholme's authorship of the *Pearl* and *Sir Gawayne*. See Miss Everett, under page 578 [1], above.

584 PURITY or CLANNESSE [4]. Miss Day points out that to the matter from the chief base, the *Vulgate*, are to be added details from other sources, the French *Mandeville's Travels*, the *Cursor Mundi*, and *Le Livre du Chevalier de la Tour Landri*.

CHAPTER XVI—CHAUCER

608 ¶ 3. Manly offers farther evidence that Mary Chaucer's first husband was John Heyroun.

612 ¶ 1. Manly, replied to by Braddy, and counterreplying, opposes Braddy's connection (see pages 1371, 1372) of Chaucer's missions in 1376 and 1377 with negociations for a marriage of Richard and Marie of France, and rejects

Braddy's dating of the *Parlement* in 1377 and his identification of the suitors in that poem.

617 ¶ 2. Manly has opposed Krauss's conclusions (see page 1371) from the arms on Thomas Chaucer's tomb, and his contention that Thomas was the son of John of Gaunt. He reports a document of 1396 referring to Thomas as son of Geoffrey Chaucer, and a deed in the Harvard Library showing Thomas used in 1427 a seal involving the arms labelled as belonging to Geoffrey in the seal used in 1409.

631 THE BOOK OF THE DUCHESSE [9]. Harrison argues that Old French works contain all the conventional features in the poem; the poet did not need to use the rhetoric books.

642 LENVOY DE CHAUCER À SCOGAN [21]. French thinks this is a refusal of a request by Scogan that Chaucer compose a poem to produce a reconciliation of a lady with Scogan. Miss Everett questions this interpretation.

643 THE PARLEMENT OF FOULES [23]. Lange claims additional evidence of association with the negociations for the marriage of Richard and Anne of Bohemia, and dates the undertaking of the poem soon after May 20, 1380. See under page 612 ¶ 1, above.

652 THE TREATISE ON THE ASTROLABE [30]. Harvey urges that Messahala's *Composito et Operatio* furnished only the framework for the *Astrolabe*, and that the debt to John de Sacrobosco's *De Sphæra* has been greatly underestimated, as has Chaucer's eclectic method in handling these sources.

653 THE HOUS OF FAME [31]. Bronson has reviewed the investigations of the form and the purpose of the poem, and concludes that the piece is no personal idealistic allegory; it is no mere prologue to a love tale or several tales; it is

nearly completed; the conclusion was to be the climax, and was 'news' of a love nature, unfavorably reflecting on some contemporary event, some prominent person, not Richard and Anne; and the ending of the piece in the middle of the page in each of the two most complete MSS. indicates a deliberate breaking off to avoid definite offense.

660 TROILUS AND CRISEYDE [32]. Tatlock has contributed an excellent summary of the present situation as regards the dating of the poem.

665 THE LEGEND OF GOOD WOMEN [33]. Miss Hammond pointed out that most of the manuscripts of the *Retraction* refer to the *Legend* as the 'Book of the Twenty-five Ladies.' The 'Twenty-five' she held to be an earlier designation of an earlier design for the *Legend* later changed to that indicated by the 'nineteen' in the other manuscripts.

IX. 'THE CANTERBURY TALES.'

672 ORIGIN AND SOURCES OF THE PLAN [34]. Morsbach has argued farther for use of the *Decameron*.

675 THE FRAGMENTS OR GROUPS [38]. Tatlock believes that Chaucer 'never published the work as a whole, nor probably many (if any) parts of it'; judges that Groups E and F were uselessly separated by Furnivall, against all the evidence, and that the form of the Merchant-Squire link (E2419-F8) proves that E and F are a unit; and, opposing Root and Manly (see page 1376 [87] and [89]), argues that Groups H and I are a unit intended to be the last for the journey toward Canterbury. On the *Tale of Gamelyn*, see page 25 [15], above.

676 CHANGES IN THE GENERAL PLAN OUTLINED [39]. Basse points out that the prologue of the *Tale of Beryn* has the pilgrims arrive at Canterbury 'at midmorwe', speaks of a plan for each to tell 'a tale', and says

nothing of the plan to tell two tales. Brown believes Chaucer inserted later the *Prologue* description of the Squire, so making the number of the pilgrims thirty instead of the original 'nine and twenty'. See under pages 684 [52], 702 [61], 718 [74], 726 [78], 729 [79], below.

677 THE LINKS [40]. The absence of some links from some MSS., and the presence of spurious links, Tatlock explains as due at least partly to efforts of scribes under direction of booksellers to appeal better to literary readers by removing signs of indecision or incompleteness. See pages 684 [52], 702 [61], 719 [74], 726 [78], 729 [79], below.

678 GAPS [41]. See under page 677 [40], above.

678 ORDER OF THE FRAGMENTS [42]. The editors Koch, Manly, and Robinson have adopted the order AB^1DEFCB^2GHI. Manly states that Kase errs in assuming an original arrangement of the tales instead of an unarranged mass of papers, and also in failing to distinguish between disarrangements due to accident and primary editorial attempts at arrangement. Tatlock urges that the order of the Groups in the MSS. has no authority whatever, and that the order adopted by Furnivall and Skeat seems the best practically and as near as can be devised to what Chaucer seems likeliest to have intended. See under pages 675 [38] and 676 [39], above, and 684 [52] and 702 [61], below.

679 THE MANUSCRIPTS [43]. McCormick's studies have made available a great amount of basic information regarding the manuscripts.—MS. John Rylands Library English 63 (c.1420), formerly in the Althorp Collection, consists of two leaves of the *Miller's Tale* that were formerly a part of the Earl of Oxford MS., of which the A. S. W. Rosenbach Company, of New York, has eleven leaves.—Tatlock believes that many features in the MSS. are due to the desire of booksellers to improve the appeal to purchasers. He finds that none of the mere titles, headings, and endings of the parts as

they stand in the MSS. are due to Chaucer, and that the marginal Latin extracts from sources are mostly the poet's own *marginalia*. He believes MS. Hengwrt (now MS. Peniarth 392D in the National Library of Wales at Aberystwyth) to be almost and perhaps quite the oldest of the MSS., and the most significant as to the *post-mortem* history of the *Canterbury Tales*.—See under pages 684 [52], 726 [78], 729 [79], below.

681 INDICATIONS OF TIME AND PLACE [50]. See under pages 678 [42], above, and 742 [87], below.

684 THE MARRIAGE GROUP [52]. Brown has contributed an interesting study of the order of composition and the original and rearranged positions of the items of Groups D and E. He argues that the idea of the marriage symposium was a consequence of Chaucer's reading of Deschamps' *Miroir* and use of it first for the *Merchant's Tale* and then for the *Wife's Prologue*, which as it stands is a rewriting from an earlier form of that prologue and in its rewriting started the quarrel between the Friar and the Summoner leading to the composition of tales for those two personages on the marriage theme; and he urges that the variations in the order of the tales in the manuscripts after the *Clerk's Tale* are due to Chaucer's own shifting of the positions of the tales that make up the 'Marriage Group.'—See under page 718 [74], below.

690 THE GENERAL PROLOGUE [54]. On the description of the Squire, see under page 676 [39], above.

692 THE KNIGHT'S TALE [55]. Wager argues that lines 875-92 of the tale were added when Chaucer incorporated the *Palamon* in the *Canterbury Tales*.

695 THE MILLER'S TALE [56]. Vine has edited a facsimile of the John Rylands Libr. MS. English 63 containing A3157-3207 and 3511-3588, part of the Earl of Oxford

MS., of which eleven leaves belong to the A. S. W. Rosenbach Company, of New York (see under page 679 [43], above). He shows the readings of the Rylands portions to be close to Caxton's first edition, and judges the manuscript to be of the same group of manuscripts as that used by Caxton and to be closer to Caxton than some others of the group.

702 THE SHIPMAN'S PROLOGUE [61]. Kase argues that the speech at B1178 ff. was originally intended for the Squire. Robinson believes that it is unsuited to the Squire, and may have been intended for either the Shipman or the Summoner. Tatlock urges that it was originally written for the Shipman; that the reading 'Sumnour' in B1179 is earlier than 'Squire'; that both readings are due to the scribes' finding something like 'S . . .' or possibly a blank in Chaucer's copy, representing 'Shipman' partly expunged by Chaucer, and not later restored by him, in the course of his changes of plan that included the transfer of the *Shipman's Tale* from the Wife of Bath to the Shipman. Tupper argues that the DEF order is Chaucer's own; that the *Shipman's Tale* was not for the Squire or the Summoner, and was originally for the Shipman, not the Wife; that the *Shipman's Prologue* was written by Chaucer to precede the *Shipman's Tale* and link it with the tale of Constance; and that the *Melibeus* originally preceded in position the *Man of Law's Epilogue* and was originally the tale of the Man of Law.

706 SIR THOPAS [65]. Trounce urges that neither romantic chivalry nor tail-rhyme is essentially condemned by Chaucer; and that critics should be careful in citing *Sir Thopas* against the tail-rhyme poems. See under page 2 ¶ 2, above.—Camden urges that Chaucer consciously gave Sir Thopas the conventionally accepted physiognomical features of the coward.—Lawrence holds unlikely Miss Winstanley's identification of Philip van Artevelde as specifically satirised in the poem; regards Manly's idea of satire of the Flemish knighthood as slenderly based; and believes the piece was not

written early but was composed for the dramatic situation into which it is introduced in the *Tales*.

707 THE TALE OF MELIBEUS [66]. From comparison with the manuscripts Severs judges that Chaucer was uninfluenced by the Latin of Albertano, and that *Le Ménagier de Paris* gives an unsatisfactory text of the French that was Chaucer's source; finds Hotson's recent political interpretations of the *Melibeus* to be based on passages not interpolated by Chaucer; and notes confirmation of Tatlock's dating based on line 2389.—See under pages 702 [61], above, and 729 [79], below.

709 THE MONK'S TALE [67]. Braddy dates the tale in the neighborhood of 1374 or 1375, shortly before Chaucer's first Italian journey. Robinson suggests the *Roman de la Rose* with the *De Casibus* as model for the general scheme, and as source for some of the stories and the Fortune moral link.

712 THE NUN'S PRIEST'S TALE [68]. Tatlock judges that there is no reason to doubt the genuineness of the endlink (B4637 ff.).

718 THE WIFE OF BATH'S PROLOGUE AND TALE [74]. Brown urges that the *Wife's Tale* was composed after the *Merchant's Tale* as a consequence of a reading of Deschamps' *Miroir* and use of it in that tale (see under page 684 [52], above). He approves of Jones's theory that lines 1-193 of the Wife's prologue were first a part of a prologue originally intended for the present *Shipman's Tale*.

726 THE CLERK'S TALE [78]. Brown suggests that E1170-1176 was added by Chaucer in a late draft to connect the *Clerk's Tale* more definitely with the *Wife's Tale*, and that the location of the last stanza of the Envoy (lines 1195-1200 in some MSS.) as [illegible]s 1207-1212 was made when he composed the *Merchant's Prologue* to introduce the *Merchant's Tale* next after the *Griselda*. The *Verba Hospitis* he holds

should be returned and placed next after the Envoy; Tatlock finds no reason to believe that it was ever meant for any other position, though presumably it was written before the *Merchant's Prologue* was conceived.

729 THE MERCHANT'S PROLOGUE, TALE, AND EPILOGUE [79]. Brown argues that the prologue was added according to a later plan of Chaucer to link to the *Clerk's Tale* that of the Merchant, which was composed before the *Wife's Prologue* and *Tale* and later than *Melibeus*.

742 THE MANCIPLE'S PROLOGUE AND TALE [87]. It has been suggested that 'Bob-up-and Down' is Bobbing, west of Sittingbourne. Tatlock holds that Groups H and I are a unit intended to be the last tales for the journey toward Canterbury.

745 THE PARSON'S PROLOGUE AND TALE [89]. See under page 742 [87], above.

746 CHAUCER'S RETRACTION [89]. Miss Hammond expressed the belief that the *Retraction* was neither a final nor a death-bed production, but a deliberately planned conclusion written while the tales were in process of arrangement, perhaps before some had been written. She noted that 'nineteen' occurs for 'twenty-five' in designating the ladies of the *Legend of Good Women* in most of the manuscripts, and interpreted this as indicating a change of number of ladies to nineteen as the idea of the *Legend* developed.

BIBLIOGRAPHICAL NOTES

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In the following pages the first number at the head of an item indicates the page of the *Manual*. A number in brackets is the item-number corresponding to that which in the Text of the *Manual* follows, and in the Bibliographical Notes precedes, the title of the item. A number standing alone in parentheses or not in parentheses refers to the page in a Supplement (*First*, *Second*, *Third*, *Fourth*, or *Fifth*) which the next following passage concerns. 'L.' followed by a number refers to the item in the *Manual*, and indicates the specific line there which the next following passage concerns. A number standing alone followed by 'l.' and a number indicates the page and the line in a Supplement which the following passage concerns. Each of the entries under an item is additional to those in the *Manual* and the first five Supplements, except where the entry contains the direction '*read*'. An entry with '*read*' is a correction of the correspondent entry in the *Manual* or the Supplement indicated by the page number given. The words 'above' and 'below' refer to the *Sixth Supplement*.

The groups of entries preceding 761 Chapter I include only new items concerned with more than one of the chapters, or items in which changes in title or manner of issue have occurred, or for which emphasis is desired. Items covering only matter within a chapter or a section of a chapter are entered at the head of the Notes on the chapter or the section concerned. Series are supposed to continue as already noted, unless indication of a lapse is given.

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753 TABLE OF ABBREVIATIONS

(Here are included all abbreviations not self-explanatory adopted after the first issue of the *Manual*.)

Brown ELTC *English Lyrics of the 13th Century*, Oxford 1932.

Brown Reg *A Register of Middle English Religious and Didactic Verse*, Parts I and II, Carleton Brown, Oxford. For the Bibliographical Society, 1916, 1920.

EHR *English Historical Review*, London 1886—

ELH *ELH, A Journal of English Literary History*, Baltimore, Maryland, The Tudor and Stuart Club. Thrice a year. April 1934—

EnglStudies *English Studies*, Amsterdam 1919—

Essays and Studies *Essays and Studies by Members of the English Association*, Oxford 1910—

Gerould St's Leg *Saints' Legends*, G. H. Gerould, Boston 1916.

LeuvBijdr *Leuvensche Bijdragen, Periodical for Modern Philology*, The Hague 1896—

Litteris *Litteris; An International Critical Review of the Humanities*, New Society of Letters, Lund 1924—

LTLS *London Times Literary Supplement.*

Manly CT *Canterbury Tales by Geoffrey Chaucer*, with an Introduction, Notes, and a Glossary, by John Matthews Manly, New York 1928.

Medium Ævum *Medium Ævum.* Published for the Society for the Study of Medieval Languages and Literature, Oxford 1932—

MHRA *MHRA, Bulletin of the Modern Humanities Research Association*, Liverpool 1927—

Neophil *Neophilogus, A Modern Language Quarterly*, Groningen-The Hague and New York 1916—

NSpr *Die Neueren Sprachen, Zeitschrift für der Neusprachlichen Unterrecht*, Marburg 1894—

PFMS *The Percy Folio MS.*, ed. Furnivall and Hales, London 1867-69, 4 vols. This was re-ed. by Gollancz, London 1905-10, 4 vols. The earlier ed. is referred to.

PhilQuar *Philological Quarterly*, University of Iowa, Iowa City, Iowa, January 1922—

PST *Transactions of the Philological Society of London*, London 1854—

RES *The Review of English Studies*, London 1925—

Rev. Anglo-Amér. *Revue Anglo-Américaine*, Paris 1923—

Rolls Series *Rerum Britannicorum Medii Ævi Scriptores*, Published by Authority of the Lords Commissioners of Her Majesty's Treasury, under the Direction of the Master of the Rolls.

Speculum *Speculum, A Journal of Medieval Studies*, The Medieval Academy of America, Boston 1926—

StPhil *Studies in Philology*, University of North Carolina, Chapel Hill, N. C., 1906—

YWES *The Year's Work in English Studies.* Edited for The English Association, London, for 1919-20—

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771 [40] WEDDYNGE OF SIR GAWEN. Mod. prose rend., Saul, N. Y. 1934.

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796 [3] PIECES IN FABYAN. Ptd. Wright *op. cit.* 2.260.

796 [5] SONG AGAINST THE KING OF ALMAIGNE. Wright *op. cit.* 2.262.

796 [9] SONG ON THE TIMES OF EDWARD II. 1392 l.1, Seymour, see 796 Chapter IV, above.

796 [10] ON THE KING'S BREAKING OF MAGNA CHARTA. Ptd. Holmstedt, EETS 182.clxxxv. Wehrle *Macaronic Hymn Tradition in Med. Engl. Lit.*, diss. Cath. Univ. of Amer., Washington, D. C., 1933, 41.

796 [11] PERS OF BIRMINGHAM. 1392 l.1, Seymour, see 796 Chapter IV, above.

797 [14] ON THE DEATH OF EDWARD III. 'Ship' figure, Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 75.

797 [15] LETTERS AND SPEECHES OF REBELS IN 1381. 'Jak Chep, Tronche, Jon Wrau', verses ptd Brotanek, Arch 133.90. 'John the Miller', ptd. Wright *Essays on the . . . Lit., Pop. Superstitions, and Hist. of England in the Mid. Ages*, L. 1846, 2.260. See Marx, under 800 [51], below.

797 [16] REBELLION OF JACK STRAW. Wehrle *Macaronic Hymn Tradition*, diss. Cath. Univ. of Amer., Washington, D. C., 1933, 45.

797 II. PROPHETIC WRITINGS. Latin *Prophecy of John of Bridlington* (1362), date, author, purpose, influence, H. M. Peck, part of diss. mimeographed ed., Univ. of Chicago Libs. 1931. See Flasdieck, under 798 [25], below.

798 [25] THOMAS OF ERCELDOUNE. Geddie *Thomas the Rymour and His Rhymes*, Edbg. 1920; Veitch *Feeling for Nature in Scottish Poetry*, Edbg. & L. 1887, 1.119; MacCulloch *Med. Faith and Fable*, L. 1932, 49; with ptd texts, Flasdieck *Tom der Reimer von Keltischen Feen u. Politischen Propheten*, Wort u. Brauch 23, Breslau 1934.—798 l.11, Saalbach *Entstehungsgeschichte*, crit. Lötschert, ESt 47.256.

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798 [29] LAND OF COCKAYGNE. Byrne *Tradition of the Nun*, diss. Cath. Univ. of Amer., Washington, D. C., 1932, 167.—1393 l.2, Seymour, see 796 Chapter IV, above.

799 [34] SONG ON THE TIMES. Wehrle *Macaronic Hymn Tradition*, diss. Cath. Univ. of Amer., Washington, D. C., 1933, 55.

799 [36] SONG OF NEGO. 1393 l.1, Seymour, see 796 Chapter IV, above.

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799 (1393) [37a] 'YOUNG MEN OF WATERFORD', [38a] 'BY GRANTING CHARTERS OF PEACE', [42] AGAINST THE MINORITE FRIARS. 1393, Seymour, see 796 Chapter IV, above.

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803 [3] LUTEL SOTH SERMUN. Van Os *Religious Visions*, Amsterdam 1931, 141.

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804 [12] LAMBETH HOMILIES. Van Os *Religious Visions*, Amsterdam 1931, 137; collation and provenance, Wilson, Leeds Studies in English and Kindred Langs. 4.

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816 CHAPTER VI—WORKS OF RELIGIOUS INFORMATION AND INSTRUCTION, ETC.

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816 [2] HANDLYNG SYNNE. Sacrilegious carollers, Schröder *Die Tänzer von Kölbigk*, Zts. f. Kirchengeschichte 17.94-164, espec. 125; exempla, Welter *L'Exemplum dans la Litt. Rel. et Didactique du Moyen Age*, Paris 1927, 171, 433; exempla, van Os *Religious Visions*, Amsterdam 1931, 224.

817 [4] A3ENBITE OF INWYT. Van Os *Religious Visions*, Amsterdam 1931, 147, 165.

817 [5] MIRROR OF ST. EDMUND. Van Os *op. cit.* 142, 162.

817 [8] MIRROR OF LIFE. Full list of MSS., Brown Reg 2. items 157, 2344. Rotographs (338 sheets) of MS. Royal 17 C VIII, MLA Deposit 284 in Libr. of Congress.

817 (1015) [8a] ENGLISH PROSE MIRROR. Rotographs (171 sheets) of MS. Harley 45, MLA Deposit 269 in Libr. of Congress.

817 [10] WILLIAM OF SHOREHAM'S POEMS. 'Marye mayde mylde and fre', mod. rend., part, Watts *Love Poems of Sion*, L. 1924, 131.

817 (1120) [10a] CHASTISING OF GOD'S CHILDREN. Chambers, EETS 186. cxix, cxxvi, sep. reptd *On the Continuity of English Prose*, Oxf. 1932, cxix, cxxvi.

817 [10b] SPECULUM CHRISTIANI. Ed. Harley 6580, Lansdowne, and vars., Holmstedt, EETS 182 (crit. LTLS 1934, 306; Kihlbom, Studia Philologica 1931, 4.84; Brunner, AnglBbl 46.22; Arch 165.302; Everett, YWES 14.139; N&Q 166.358; Wrenn, RES 11.331).—Separate items ed. as follows: Commandments 'Herkyns serys þat standes abowte,' Ashmole 61, Zupitza, Arch 85.46;—Seven Sins, 'I boste and brage ay with the best,' Balliol 354, Flügel, Angl 26.224; Dyboski, EETS 101.86; print of c. 1480, Dibdin's Ames' *Typogr. Antiq.*, L. 1811-19, 2.13;—Commandments, 'In Heuene shal dwelle all cristen men,' Bodley 89, Brown, MLN 31.224; Jesus Coll., Rel Ant 1.49;—Sentences of the Philosophers, 'Might is right', Harley 7322, Furnivall, EETS 15.251; Royal 5 A VI, Wright PS 386; Herrtage, EETS 33.497;—Seven Sins, 'Who-so wyll haue helle,' Jesus Coll., Rel Ant 1.136;—'Mary, moder, well thou be' (see 853 [196]), Cbg. Ff V 48, Rel Ant 2.212; Harley 2382, Warton *Hist. of Engl. Poetry*, L. 1871, 3.153; Patterson *M. E. Pen. Lyr.*, 139; St. Cuthbert's Coll., mod. rend., Bridgett *Our Lady's Dowry*, 3d ed. L. 1890, 148; Addit. 39574, Day, EETS 155.74.—On MSS., Brown Reg. 2. items 748, 792, 815, 903, 1330, 1358, 2380, 2640; Holmstedt, EETS 182. Rotographs (61 sheets) of MS. Harley 6580 (the Engl. version of whole), MLA Deposit 169 in Libr. of Congress.—Infl. Commandments on Towneley *Doctors*, Taylor, MPhil 5.28; date and Towneley, Brown, MLN 31.223; Machlinia's print, Ritson *Bibliogr. Poet.*, L. 1802, 109; Deanesly *Lollard Bible*, Cbg. 1920, 346; Owst *Preaching in Med. England*, Cbg. 1926, 4. 227, 232, 284, 286, 291; Allen *Writings Ascr. to R. Rolle of Hampole*, N. Y. & L. 1927, 404.

817 [11] THE SEVEN SINS, THE PATER NOSTER, ETC. Addit. 24660, Brown Reg 2. item 2289; Digby 86 *In Manus Tuas*, 'In þine honden, louerd mine,' ed. Stengel *Cod. Digby 86*, Halle 1871, 104; see Brown Reg 2. item 948. See 350 [10b] and 817 [10b], above.—Harley 45 treatise, see Cat. of Harleian MSS., 1808. Rotographs (71 sheets), MLA Deposit 269 in Libr. of Congress.

818 [12] SEVEN SINS ALONE. MS. Emmanuel, Brown Reg 2. item 1709. See 350 [10b] and 817 [10b], above.

818 [13] PATER NOSTER ALONE. 'Fader þat hart in heuene blissed be þi name', MS. Bibl. Univ. Pavia 69, ptd Thomson, MLN 49.235. See 350 [10b] and 817 [10b], above.

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819 [21] YORK BIDDING PRAYERS. Mod. rend. part, Watts *Love Songs of Sion*, L. 1924, 111. Brown Reg 2. items 1217, 1230. See N&Q 10 ser. 6.448, 7.32, 70, 92, 277.

819 [24] TWO PRAYERS AT THE LEVATION. 'Welcome, Lord,' mod. rend. part, Watts *Love Songs of Sion*, L. 1924, 19.

819 [24b] [24c] [24d] PRAYERS AT THE LEVATION. Brown Reg 2. items 2502, 2500, 2499.

819 [28] MEDITATIONS OF THE SUPPER OF OUR LORD. Ritson *Bibliogr. Poet.*, L. 1802, 49.

819 [29] LOVE'S MYRROUR. Mod. rend., Monk of Parkminster, Orchard Series, L. 1926. Chambers, EETS 186. cxxvii, sep. reptd *On the Continuity of Engl. Prose*, Oxf. 1932, cxxvii.

819 [30] PATRIS SAPIENCIA. Ashmole 41 'O and I' poem (see 971 [30]), see 819 [30a], below.

819 [30a] ASHMOLE 41 POEM ON THE PASSION. Ashmole 41, ed. Hammerle, Arch 166.195. See Brown Reg 1.75. See 359 (971) [30].

819 [31] SYMBOLS OF THE PASSION. Mod. rend., Watts *Love Songs of Sion*, L. 1924, 82.

819 [38] INSTRUCTIONS FOR PARISH PRIESTS. Vv. 290-301, mod. rend., Watts *op. cit.* 22. Brown Reg 2. item 1056.

820 [40] ANCREN RIWLE. Rotographs of MSS. Corp. Chr. Coll. Cbg. 402 (118 sheets), Caius Coll. Cbg. 234 (185 sheets), Merton Coll. 44 ff. 89-165 (77 sheets), Cott. Cleop. G 6 (203 sheets), Cott. Titus D XVIII (150 sheets), Bodl. Eng. Poet. A 1 (Vernon MS.) ff. 371-92 (37 sheets), MLA Deposits 190, 259, 258, 265, 266, 295, in Libr. of Congress. Gram. forms, Brock, Philol. Soc. Trans. 1865, 150; Power *Med. Engl. Nunneries*, Cbg. 1922, 527; Chambers, EETS 186. xcvi, sep. reptd *On the Continuity of Engl. Prose*, Oxf. 1932, xcvi; Cravens *Designations and Treatment of the Holy Eucharist in O. and M. E. before 1300*, diss. Cath.

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820 [41] RULE OF ST. BENEDICT. Schlemilch *Beitr. zur Spr. u. Orthogr. Spätae. Sprachdenkmäler der Übergangszeit*, Halle 1914.

820 5. ALLEGORICAL WORKS OF INSTRUCTION. Allegory in sermons, Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 56.—1399 l.2, Cornelius *Fig. Castle*, crit. Patch, ESt 67.263.

820 [45] CASTEL OF LOVE. Sel. mod. rend., Watts *Love Songs of Sion*, L. 1924, 17. Van Os *Religious Visions*, Amsterdam 1931, 145, 163. Weymouth, Trans. Philol. Soc. 1862-63, 48.—821 l.4, Traver *Four Daughters of God*, crit. Meyer, Rom 37.484.—1400 l.1, Cornelius *Fig. Castle*, crit. Patch, ESt 67.263.—Murray *Le Chasteau d' Amour de R. Grosseteste*, Paris 1918; Langfors *Notices et Extraits des MSS. de la Bibliothèque Nat.*, 42.139 (Paris 1933; crit. Dean, Medium Ævum 3.228).

821 [49] TESTAMENT OF LOVE. Seasons in, Tuve *Seasons and Months*, Bryn Mawr diss., Paris 1933, 173.

821 [52] QUATREFOIL OF LOVE. Ed. Gollancz & Weale, EETS 195 (crit. N&Q 169.18; Brunner, AnglBbl 46.260).

821 (1400) [54] A TRETYS OF ÞE SEUENE POYNTES OF TREWE LOUE. Ten Brink *Hist. of Engl. Lit.*, N. Y. 1891, 2 pt. 2, 7, 8. Seuse's *Horologium Sapientiæ* abbreviated? Planzer, Divus Thomas 13 pt.1 (see LitBl 56.347).—1400 l.6, for *Seuse. Deutsche, read Seuse, Deutsche.*

821 [55] TEMPLUM DOMINI. Ed. Cornelius *The Figurative Castle*, Bryn Mawr diss. 1930, 90. On MS., Brown Reg 1.410, 2. item 605; Cat. of Addits. to MSS. in Brit. Mus., 1882-87, 157.

821 CHAPTER VII—PROVERBS, PRECEPTS, AND MONITORY PIECES

821 1. PROVERBS AND PRECEPTS. Taylor *Introd. Bibliogr. for the Study of Proverbs*, MPhil 30.195; Whiting *Studies in the M. E.*

Proverb, Harvard Summaries of Theses 1932, 295 (chaps. ptd in HarvStN 13.47, 15.75); Whiting *Nature of the Proverb*, HarvStN 14.273; Taylor *Problems in the Study of Proverbs*, Jour. Amer. Folk-Lore 47.1; Elmquist *Engl. Medical Proverbs*, MPhil 32.75.—1400 l.2, Taylor *The Proverb*, crit. LTLS 1932, 244; N&Q 162.232; Tilley, MLN 48.55.

821 [1] SCATTERED PROVERBS. In sermons, Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 41; in romances, Whiting, HarvStN 15.75; in *Ancren Riwle*, Ives, MLR 29.257; in pop. ballads, Whiting, Jour. Amer. Folk-Lore 47.22; Whiting *Chaucer's Use of Proverbs*, Cbg. Mass. 1934 (see 867 Special Criticism, below).

822 [5] PROVERBS OF ALFRED, MSS. Digby 86 (Bodl. 1687) and Addit. 11579, Brown Reg 2. item 1310. Place names of Northamptonshire, Engl. Place Name Soc. 10. xlviii (see 7.363, Seaford).—1400 l.1, South's ed., crit. Holthausen, AnglBbl 44.260; Girvan, MLR 28.324; Ericson, StPhil 29.123; R. H. H., EHR 48.320; van der Gaaf, EnglStudies 17.23; Everett, YWES 12.119; Ruud, PhilQuar 12.93; Brandl, Arch 161.301.

822 [8] DISTICHS OF CATO. Brusendorff *'He Knew Nat Catoun . . .'*, in *Misc. in Honor of F. Klaeber*, Minneapolis 1929, 320 (crit. Everett, YWES 10.116).

822 [9] HOW THE WYSE (GODE) MAN TAUGHT HYS SONE. MS. Harley 5396, ed. Ritson APP 83. Mod. rends., Lambeth 853, Rickert *Babees' Book*, L. 1908, reptd 1923, 43; part, Walsh *Golden Treas. of Med. Lit.*, Boston, Mass., 1930, 177. On MSS., Brown Reg 2. items 1167, 1175, 1233, 283, 284, 826, 1362, 2038, 2249, 2612.

822 [10] HOW THE GOOD WIFE TAUGHT HER DAUGHTER. Mod. rend. Lambeth 853, Rickert *Babees' Book*, L. 1908, reptd 1923, 31; part, Walsh *Golden Treas. of Med. Lit.*, Boston, Mass., 1930, 179. On MSS., Brown Reg 2. items 445, 1165, 2155, 2156.

823 [11] ABC OF ARISTOTLE. Mod. rend. Harley 1304, Lambeth 853, Rickert *Babees' Book*, L. 1908, reptd 1923, 9.

823 (1401) [11a] ADDITIONAL 37049 MORAL DISTICHS 1401 l.1, Brunner's ed., crit. Everett, YWES 12.122.

823 (1401) [11c] PROVERBS OF SALAMON. Ed. MSS. Cbg. Ff. and Addit. 31042, w. vars. of Pepys, Brunner Arch 161.191, 164.178, 192 (crit. Everett, YWES 14.155).

823 [12] MISCELLANEOUS SCRAPS. 1016, Merton 248, Brown, MLN 49.394.—'Wytte is trechery'. Ptd *Gesta Romanorum* verses, Herrtage, EETSES 33.360; *Gesta*, Ashmole, Holmstedt, EETS 182. clxxxiv, clxxxix. See 'Sentences of the Philosophers', under 817 [10b], above.

823 [13b] 'HO ÞAT WOL NYDE HORE BEO.' Brown Reg 2. item 2616.

823 [13c] 'YC OU REDE YE SITTEN STILLE'. Brown Reg 1.236, 2. item 847. Ed. Brunner, ESt 70.221.

823 [14] 'Heuen is wonnen', mod. rend., Watts *Love Songs of Sion*, L. 1924, 156.—'Lex ys leyd a-downe', ed. MS. Brome, Smith, Norfolk Antiq. Misc. 3 pt. 1.40; MS. Royal 7 A VI (see pages 975 [14], 1016 [14]), Casley, Cat. Royal MSS.; MS. Addit. 5465, Fehr, Arch 106.54.—Brown Reg. 2. items 1159, 1160, 1445, 1714.

823 [15] 'THYNK OFT WITH SARE HART'. MS. Caius, Brown Reg. 2. item 2266.

823 (1017) [21a] 'Man siker helpe hast þu & prest', ed. Harley 7322, Furnivall, EETS 15.264; see Brown Reg 2. item 1294, and 825 [47], below. —MS. Gurney, Brown Reg 1.469;—MS. Merton 248, Brown, MLN 49.394;—MS. Jesus Coll. Cbg. 13, Brown Reg 1.212.

823 [25] POEMA MORALE. Crit. ed., Marcus, Palæstra 194. Van Os *Religious Visions*, Amsterdam 1931, 135, 159. MS. Trinity B, 14, 52, scribe, Ker, Medium Ævum 1.138; Haworth *Some Notes on the Dialect and MSS. of the 'P. M.'*, Studies in Engl., Imperial Univ. of Tokyo, 14.1.

823 [26] ERTHE UPON ERTHE. MS. Lambeth, mod. rend., Watts *Love Songs of Sion*, L. 1924, 153. Förster *Älteste Fassung des Me. Gedichts 'E. upon E.'*, Arch 138.39.

824 [28] THREE MESSENGERS OF DEATH. Van Os *Religious Visions*, Amsterdam 1931, 212.

824 [31] SAWS OF ST. BEDE. Van Os *op. cit.* 143.

824 [34] SONG ON DEATH. Wehrle *Macaronic Hymn Tradition . . .*, diss. Cath. Univ. of Amer., Washington, D. C., 1933, 50.

824 [36] DEATH. Van Os *op. cit.* 200.

824 [37] THREE SORROWFUL TIDINGS. MS. Balliol 354 (see page 977 [37]), mod. rend., Watts *Love Songs of Sion*, L. 1924, 149.

824 [40] HARLEY 2316 PIECES. Brown Reg 1.329.

824 [41] MAXIMIAN. Coffman *Old Age from Horace to Chaucer*, Speculum 9.270.

825 [46] LONG LIFE. On Arundel and Addit. 11579, Brown Reg 2. items 1291, 1310.

825 [47] HARLEY 7322 SCRAPS. 'Man siker helpe hast þu & prest', ed. Furnivall, EETS 15.264;—Brown Reg 2. item 1294. See 823 (1017) [21a], above.—'Sinne & fulþe onli for sake' (King's Letter to His Son), mod. rend., 5 couplets, Watts *Love Songs of Sion*, L. 1924, 57;—Brown Reg 2. item 2001.

825 (1017) [50] WORCESTER CATHEDRAL F 19 SCRAPS. Rotographs (69 sheets) of MS. Worcester Cath. Libr. F 19 ff. 161-229, MLA Deposit 173 in Libr. of Congress.

825 [52] LAMENTACIO SANCTI ANSELMI. Sels., Dickins, Leeds Studies in English and Kindred Languages 3.31, 33.

825 CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

Muir *A Comparison of the Rolle and Wyclifite Psalms with Those of the Authorised Version together with a History of the English Psalters*, diss. 1934, Cornell Univ., unptd. See 827 [14], below.—825 (1123) 1.4, Deanesly *Lollard Bible*, Cbg. 1920, list of errata in this book is in Bennett *The Pastons and Their England*, Cbg. 1922, after Index.

825 [1] GENESIS AND EXODUS. Text and interp. notes, Caro, ESt 68.6; verse 3340 'þef', Gerould, MLN 48.525; Linke *Der Wortschatz des Me. Epos 'G. u. E.' mit Gram. Einleitung*, Palæstra 197.

825 (1402) [1a] TRINITY POEM ON BIBLICAL HISTORY. Ed. Brunner, ESt 70.231.

826 [3] STROPHIC VERSION OF O. T. PIECES. On MS. Selden, Paues, Angl 31.256.

827 [14] ROLLE'S COMMENTARY ON THE PSALTER. Cpd. w. West Midl. Prose Psalter, Dodson, Univ. of Texas Studies in English 12.5. Muir *Infl. of the Rolle and Wyclifite Psalters upon the Psalter of the Authorised Version*, MLR 30.302; see Muir, under 825 Chapter VIII, above.

827 [15] LOLLARD REVISIONS OF ROLLE'S PSALTER. See Muir, under 827 [14], above.

827 [17] WEST MIDLAND PROSE PSALTER. Facs. of Addit. f. 86, Wordsworth & Littlehales *Old Service Books of the English Church*, L. 1904, 115. Dodson *Glosses in 'The Earliest Complete Engl. Prose Psalter'*, Univ. of Texas Studies in English 12.5.

827 [17a] HARLEY 1896 PROSE PSALTER. Cat. of Harleian MSS. 1808, 2.315. Wordsworth & Littlehales *Old Service Books of the English Church*, L. 1904, 115.

827 [17b] BRITISH MUSEUM ADDITIONAL 17376 PROSE PSALTER. Br. Mus. Cat. of Addit. MSS.—Facs. one page, Wordsworth & Littlehales *op. cit.* 115.

827 [21] SEVEN PENITENTIAL PSALMS. On MS. Ireland Blackburne, Dickins, Leeds Studies in Engl. and Kindred Langs. 3.30.

827 [22] BROMPTON'S PENITENTIAL PSALMS. Deanesly *The Lollard Bible*, Cbg. 1920, 320, 321.

827 [25] LIFE OF JESUS. 1219 l.1, Goates' ed., crit. Thompson, MLR 19.257.

827 (1311) [25a] STANZAIC LIFE OF CHRIST. 1403 l.2, Wilson, St.Phil 28.413, crit. Everett, YWES 12.113.

828 [41] WYCLIFFITE VERSIONS OF BIBLE. New Testament, ed. Sion MS., L., Pickering, Chiswick Press, 1848. Sel., Patterson *Six Cents. of Engl. Lit.*, L. 1933, 1.55. MSS., New Testament, St. George's Chapel, James, Library June, 1932; New Testament, c. 1430, adv. Quaritch, London, Sales Cat. No. 500 (March 1935) item 60. Smith MS., Forshall & Madden, l.xli. Language cpd w. 17th cent. versions, Maass, Arch 29.221; Goss *Semasiological Notes on Wycliffite Hebrews*, Univ. of Pittsburgh Abstrs. of Theses 1932, 387; Chambers, EETS 186. cvii, sep. reptd *On the Continuity of Engl. Prose*, Oxf. 1932, cvii; Gray *The Prose of Wyclif's Bible*, LQ 159.354. See Muir, under 817 [14], above.

829 CHAPTER IX—DIALOGUES, DEBATES, CATECHISMS

829 [1] DEBATE BETWEEN BODY AND SOUL. General: Rom. 9.311, 13.519, 20.566, 28.269, 29.636.—English: MS. Auchinleck, ed. [Turnbull] *Owain Miles*, Edbg. 1837, priv. ptd 32 copies. *Disputisoun*, van Os *Religious Visions*, Amsterdam 1931, 204.

830 [2] VICES AND VIRTUES. Cravens *Designations and Treatment of the Holy Eucharist in O. and M. E. before 1300*, diss. Cath. Univ. of Amer., Washington, D. C., 1932, 59.—Engl. words in Pavia MS. of a Latin 'V. and V.', ptd Thomson, MLN 49.237.

830 [3] VIRGIN AND CHRIST. Mod. rend., Watts *Love Songs of Sion*, L. 1924, 110.

830 [7] CRISTENEMON AND A JEW. Van Os *Religious Visions*, Amsterdam 1931, 173.

831 [8] OWL AND NIGHTINGALE. Ed. Grattan & Sykes, EETSES 119 (crit. N&Q 168.395; LTLS 1935, 334). Bases of evidence for date and authorship, Wells, JEGP 32.408; gen.. interp., Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 22; Hinckley *Date . . . Vivian's Legation*, PhilQuar 12.339 (crit. Tupper, PMLA 49.406; Everett, YWES 14.149); date of MS. Cott., Wells, MLN 48.516 (crit. Everett, YWES 14.149); parallels in William of Newburgh, Dickins, Yorkshire Dial. Soc. 5. pt. 35.19; date and prayer for Henry's soul, De la Torre Bueno, Angl 58.122; date and hist. background, Tupper, PMLA 49.406;—verse 816, treeing the fox, N&Q 155.352, 412; Whiting, Angl 58.368.—1126 l.1, Atkins' ed., crit. Coulton, MLR 18.342.—1404 l.6, Huganir, crit. C. L. W., Medium Ævum 1.149; Hinckley, MLN 48.58, see PhilQuar 12.339; Wells, JEGP 32.408; Everett, YWES 12.117; Whiting, Speculum 8.282; Ebisch, AnglBbl 44.229. —1404 l.8, Hinckley *Science*, crit. Everett, YWES 12.117.

831 [9] THRUSH AND NIGHTINGALE. L. 115, 'constantines quene', Whiting, Speculum 9.221.

831 [10] THE HEART AND THE EYE. Crit. notes, Holthausen, Angl 44.85.

831 [12] BOOK OF CUPID or CUCKOO AND NIGHTINGALE. Sel., Patterson *Six Cents. of Engl. Lit.*, L. 1933, 1.63. Death of Clanvowe, Lowes, PMLA 20.754.

832 [17] THE FOUR DAUGHTERS OF GOD. Ed. Cott., Brunner, ESt 68.188 (crit. Everett, YWES 14.149). Brown Reg 2. item 1169. Traver *The Four Daughters of God*, Bryn Mawr Mon. 6 (1907); Thompson, Ramsay, Traver, MLN 23.233, 24.91, 196; Bühler *Sources of the Court of Sapience*, Beitr. zur Engl.Phil. 23 (1932).

832 CHAPTER X—SCIENCE, INFORMATION, DOCUMENTS

Singer *Hand-List of Scientific MSS. in the British Isles Dating from before the 16th Century*, Library 3ser. 10 (1919).91; Trans. Bibliogr. Soc. London 15 (1920).185.

833 [2] THE MASTER OF GAME. Savage *Hunting in the Middle Ages*, Speculum 8.30.

833 2. MEDICAL AND PLANT TREATISES. Elmquist *Engl. Medical Proverbs*, MPhil 32.75.

833 [3] PERI DIDAXEON. Schlemilch *Beitr. zur Spr. u. Orthogr. Spätae. Sprachmäler . . .*, Halle 1914.

833 [6a] MEDICAL SOCIETY 131 GLOSSARY OF DRUGS, ETC. MS. of 14th cent., Dawson *Manuscripta Medica, A Descr. Cat. of the MSS. in the Libr. of the Med. Soc. of London*, L. 1932, MS. No. 131. See LTLS 1932, 657.

833 [8] STOCKHOLM RECIPES. MS. and text crit., Matthes, ESt 70.110.—1404 l.1, prose ed. Müller, crit. Matthes, ESt 69.407.

833 [10] STOCKHOLM-ADDITIONAL RECIPES. Stockholm, ed. Stephens, Archæologia 30.349 (see Pettigrew, *ibid.* 30.419). See Matthes, under 833 [8], above.

833 [13]-[14] TREATISE ON BLOOD-LETTING and VIRTUES OF HERBS. Irwin *The Lost Loscombe MS.*, Angl 57.397 (crit. Everett, YWES 14.150).

833 [15] HERBARIUM APULEII. Language, see Schlemilch, under 833 [3], above.

833 (1127) [15a] JOHN OF BURDEUX'S TREATISES. MS. of 64 leaves, c.1450, adv. W. H. Robinson, Ltd., of London, Sales Cat. No. 45 (spring 1933) item 76 (sold to Jack Barnett, of London).

833 [15b] MEDICAL ADVICE FOR EACH MONTH. Pages 1-6 of MS. (early 15th cent.) adv. by Maggs Bros., of London, Sales Cat. No. 577 (Oct. 1932) item 910 (same as 834 [31], below, and 1405 [31] l.1).

833 (1127) [16c] SLOANE 5 PLANT GLOSS. Ed. in prep. by Gladys M. Ward, Leeds University.

834 4. GEOGRAPHY, TRAVEL, ETC. Beazley *Dawn of Mod. Geography from 1260 to 1420*, 3 vols., Oxf. 1904-1906 (see Brandl, Arch 165.81).

834 [30] STATIONS OF JERUSALEM. 1312, On Wey, Aungier *Hist. and Antiquities of Syon Monastery*, L. 1840, 527.

834 [31] TRAVELS OF MANDEVILLE. 1405 l.1, MS. in English early 15th cent., readv. Maggs Bros., London, Sale Cat. No. 577 (Oct. 1932) item 910, w. facs. of 1 page. Sale of MS., LTLS 1931, 568. Early

eds. listed, Quaritch *Cat. of Med. Lit.*, L. 1890, items 457-59; Esdaile *List of Engl. Tales and Prose Roms.*, L. 1912, 98. Eds. L. 1677, 1727, 1848 (Wright, Bohn), 1900, Pollard 1923; rept of 1568 text w. passage first ptd 1725, Oxf. 1932 (crit. LTLS 1932, 707; 1933, 197, 248). Sel., Patterson *Six Cents. of Engl. Lit.*, L. 1933, 1.49. Cordier *Jean de Mandeville*, Leiden 1891 (crit. Rom 21.331); Modena MS., Camus, Rev. des Bibliothèques 4 (crit. Rom 24.150); Hamelius, summary, Trans. Bibliogr. Soc., London, 13.193; authorship, Singer, Library 3ser. 9.275; date of comp., Steiner, Speculum 9.144.—1405 l.3, van der Meer *Main Facts*, crit. Karpf, NSpr 40.311; Hittmair, ESt 69.393.—834 l.2, *for* Laynard, *read* Grant, illustr. Layard.

835 [35] DE PROPRIETATIBUS RERUM. Rotographs (336 sheets) of MS. Br. Mus. Addit. 27944, MLA Deposit 261 in Libr. of Congress.

835 [37] EIGHT MISC. RECIPES. Ed. Wright, Archæological Jour. 1.64. Date, Pubs. New Palæographical Soc. 2.241; date, vocab., comp. w. Wright's text, Brook, Leeds Studies in Engl. and Kindred Langs. 3.17.

835 [43] NAMES OF A HARE. Ed. Ross, Proc. Leeds Philosophical and Lit. Soc., Lit. and Hist. Sect. 3 pt. 6.347. Ptd, Barrett-Hamilton, Zoologist, IV, xv, 25.

836 9. DOCUMENTS. 1405 l.1, Chambers & Daunt *Book of London Engl.*, crit. Everett, YWES 12.122; Reaney, RES 8.463; Flasdieck, AnglBbl 44.40; LTLS 1931, 767; N&Q 161.198; Price, JEGP 34.115.

836 [54] PROCLAMATION OF HENRY III. Ptd w. facs., Skeat *Engl. Dialects from the 8th Cent. . . .*, Cbg. 1912, 74, 140.

836 [56c] CHARTER OF RICHARD II TO CITIZENS OF LONDON. On MS., Kingsford, EHR 29.506.

837 [61] SCOTTISH DOCUMENTS. Glawe *Der Sprachgebrauch in der Altschottischen Gesetzen der Hs. Adv. Libr. 25.4.16*, Berlin diss. 1908.

837 [61a] SCOTTISH ACTS OF PARLIAMENT. Sels., Metcalfe *Spec. of Scottish Lit., 1325-1835*, L. & Glasgow 1913, 21.

837 [62] ENGLISH WILLS. Will of Lady Alice West, Chambers & Daunt *Book of London Engl.*, Oxf. 1931, 8.

837 [63] ENGLISH GUILD RECORDS. Chambers, EETS 186.cxi note, sep. reptd *On the Continuity of English Prose*, Oxf. 1932, cxi note.

837 CHAPTER XI—ROLLE AND HIS FOLLOWERS

See under 837 [3] Criticism, below.

MS. 'Tractatus', Latin, 126 leaves, 37 lines to page, vellum, English scribe, 15th cent., eight short theological tracts, by Rolle, Hilton, *et al.*, adv. Maggs Bros., London, Sales Cat. No. 580 (Feb. 1933) item 452. Rotographs (208 sheets), parts of 8 MSS. at Oxford, Hereford, Dublin, MLA Deposit 212 in Libr. of Congress.—1407 ll.1, *Treatise on Men's Duty*, Engl.MS. (15th cent.), readv. Maggs Bros., London, Sales Cat. No. 580 (Feb. 1933) item 451.

1407 ¶ 2 l.3, Allen *Engl. Writings*, crit. EHR 47.702; Month 160.285; Everett, YWES 12.114; Fischer, AnglBbl 45.199; Hittmair, ESt 39.398; Hemelt, Cath. Hist. Rev. 19.81; Hulbert, MPhil 29.504.

837 [1] LIFE OF ROLLE, ETC. *Emendatio*, MS. St. George's Chapel, Windsor, E. I. I., James, Library 13.55; Deanesly *The 'Incendium Amoris' of R. R. and St. Bonaventura*, EHR 29.98; Porter, Mary L. *R. R.'s Latin 'Commentary on the Psalms' to Which Is Prefixed a Study of His Life and Works*, diss. abstract, 6pp., Cornell Univ. August 1929; Schnell *Die Traktäte des R. R. von H. 'Incendium Amoris' u. 'Emendatio Vitæ' u. deren Übersetzung durch Richard Misyn*, Borna-Leipzig 1932 (crit. Marcus, ESt 68.115; Arch 163.143; Whiting, MLN 49.272; Fischer, AnglBbl 45.1; Everett, RES 9.467 and YWES 13.122).—1312 l.6, Comper *Life and Lyrics*, cheaper ed., L. (Dent) 1933 (crit. Beachcroft, New Criterion 13.328; Koszul, Rev. Anglo-Amér. 8.435).

837 [3] CRITICISM. Welter *L'Exemplum dans la Litt. Relig. et Didactique du Moyen Age*, Paris 1927, 165, 431; general, Chambers, EETS 186.ci, sep. reptd *On the Continuity of Engl. Prose*, Oxf. 1932, ci (crit. Plomer, Spectator 149.922; Magoun, MLN 49.477); Olmes *Spr. u. Stil der Engl. Mystik des Mittelalters unter Besonderer Berücksichtigung der R. R. v. H.*, StEPhil 76, Halle 1933 (crit. Everett, RES 10.491; Lehmann, AnglBbl 45.370; Everett, YWES 14.142; J. P. O., MLR 30.268); Mackinnon, Effie *Studies in 14th Cent. Engl. Mysticism*; *Richard Rolle, Walter Hilton, Juliana of Norwich, the 'Cloud of Unknowing'*, abstr. of diss., Univ. of Illinois, 1934; John of Hoveden's influence, Raby, MLR 30.339; see Porter, under 837 [1], above.

838 [4] PRICKE OF CONSCIENCE. MS. Phillipps 2734, adv. (w. facs. of 1st page) W. H. Robinson, Ltd., London, Sales Cat. No. 50 (May 1934) item 10 (still in stock July 1935), and Cat. No. 55 (June 1935) item 79.—1407 ll.1-3. MS. 14th cent., 125 leaves, and MS. 15th cent., 121 leaves paper, readv. Maggs Bros., London, Sales Cat. No. 580 (Feb. 1933) items 449 and 450 (both still in stock July 1935).—Rotographs (120 sheets) MS. St. John's Coll. Cbg. 29 (B.7), along w. *Ypotis* in same MS., MLA Deposit 182 in Libr. of Congress. On Ireland Blackburne MS., Dickins, Leeds Studies in Engl. and Kindred Langs. 3.30; on MS. Lambeth 491 f.296 (vv. 1-2482 only), Hooper, Leeds Studies 3.38; dialect, coll.

of Morris' text w. Galba and Harley 4196, Lightbown, Leeds Studies 4. Synopsis, sels., Yates, Archæologia 19.314; van Os *Religious Visions*, Amsterdam 1931, 151, 169; on vv. 336 ff., 9546 ff., 9597 ff., 764 ff., Coffman, Speculum 9.262.

838 [5] FORM OF PERFECT LIVING. Peitz *Der Einfluss des Nördlichen Dialektes im Me. auf die Entstehende Hochsprache*, Bonner Studien 20, Bonn 1933 (crit. Brunner, AnglBbl 45.355).

838 [6] EGO DORMIO, 838 [7] COMMANDMENT OF LOVE TO GOD. On language, see Peitz, under 838 [5], above.

838 [10] LYRICS. Brown, Bodl. Quar. Record 7.1.—Cbg. Dd, language, see Peitz, under 838 [5], above, and 848 III., below.

838 [11] A GRETE CLERK. Allen *Writings Ascr. to R. Rolle*, L. & N. Y. 1927, 364. See 840 (1314) [52a], below.

838 [12] OF GRACE. Chambers, EETS 186.xcix, sep.reptd *On the Continuity of Engl. Prose*, Oxf. 1932, xcix.

839 [24] GROUP OF PROSE TRACTS. Rotographs of MSS. Douce 262 (158 sheets), Cbg. Univ. Libr. Ii VI 39 pp. 1-10, 24-48, 50-60 (45 sheets), Ampleforth Abbey Libr. 42 (75 sheets), MLA Deposits 282, 285, 288, in Libr. of Congress. Authorship, etc., Noetinger, Blackfriars March 1924; Jones *Minor Works of W. Hilton*, L. 1929; Chambers, EETS 186.ciii, cxxvii, cxxix, sep. reptd *On the Continuity of Engl. Prose*, Oxf. 1932, ciii, cxxvii, cxxix; Gardner, RES 9.129 (crit. Everett, YWES 14.143). See MacKinnon, under 837 [3], above. Ed. of the tracts in prep. by Pauline Hodgson (LTLS 1933, 732).—1221 l.2, McCann *The Cloud*, p. 243, prints (mod.) from MS. Cbg. Univ. Libr. Kk VI 26 *How Man's Soul Is Made to the Image . . . of the Holy Trinity*.—1408 l.1, substitute comma for period after *Cloud*.

839 [28] MORALIA RICHARDI, [30] THREE SHORT PROSE EXPOSITIONS. Language, see Peitz, under 838 [5], above.

839 [34] ON PRAYER. On MS. Bodl e Mus 35 (Sum.Cat.3615) and MS. Quaritch, Cat. 344 item 10, Allen *Writings Ascr. to R. Rolle*, N. Y. & L. 1927, 81 n.1.

839 [39] TWELVE PROFITS OF TRIBULATION. Allen *Writings Ascr. to R. Rolle*, N. Y. & L. 1927, 355.

840 [42] TALKYNG OF THE LOVE OF GOD. Peebles, Bryn Mawr Mon. 9.86 n.; Allen *Writings Ascr. to R. Rolle*, N. Y. & L. 1927, 80, 292.

840 [51] 'GASTLY GLADNESS IN IHESU.' Language, see Peitz, under 838 [5], above.

840 (1314) [52a] OF THREE WORKINGS OF MAN'S SOUL. On MS. Cbg., Allen *Writings Ascr. to R. Rolle*, N. Y. & L. 1927, 364.

840 [52c] RULES FOR HERMITS. Rotographs of MSS. Sloane 1584 ff. 89 v—96 r, and Br.Mus.Addit. 34193 ff. 131-37, MLA Deposit 213 in Libr. of Congress. Allen *Writings Ascr. to R. Rolle*, N. Y. & L. 1927, 324, 330.

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841 [63] TREATISE ON TRINITY AND UNITY. Mod. rend., part, Watts *Love Songs of Sion*, L. 1924, 151.

841 [65] JULIANA LAMPIT. Vann *Mother Julian of Norwich*, Month 160.537. See MacKinnon, under 837 [3], above.

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843 CHAPTER XIII—PIECES LYRICAL IN IMPULSE OR IN FORM

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848 (1023) [52a] 'ÞE IOYE OF HOURE HERT IS AGO'. See Brown Reg 2. item 2185. See 804 (1306) [9a], above.

848 (1133) [52b] 'GOD IESUS, ALMIȝTI KYNG'. Ptd, *Customary of St. Augustine's, Canterbury,* H. Bradshaw Soc. 1902, 69.

848 [52f] 'HEIL WRTH ÞOU, KING OF ENGLIS ERDE'. Ptd, Herbert 3.74. Brown Reg 1.260, 2. item 688.

848 [52g] 'ÞE SAULE HASKIS RYȝT AS WRYTIN IS IN STONE'. Brown Reg 1.199, 2. item 2221.

848 [52h] 'IN A SEMELY SOMERES TYDE'. Ed. Hulme, EETSES 100.xxx. Brown Reg 1.410, 2. item 878; Sandison *Chanson d'Aventure,* Bryn Mawr, Pa., 1913, 143.

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848 [67] 'ALL VANITESE FORSAKE'. Van Os *Religious Visions*, Amsterdam 1931, 213.

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860 [7] TOWNELEY PLAYS. Parts adapted, *Harvard Dram. Club Miracle Plays*, N. Y., 1928, 33. Peacock, Skeat, *Widkirk and the 'Wakefield Mysteries'*, N&Q 10ser. 10.128, 177; play of *Doctors*, infl. of *Speculum Christiani*, Taylor, MPhil 5.28; *Noah* play, l.56 'alod', Onions, Medium Ævum 1.206, 2.73 (crit. Everett, YWES 14.160); Mak story, analogue in Macrobius' *Saturnalia*, Whiting, Speculum 7.552; authorship, *Secunda Pastorum*, Frampton, PMLA 47.622 (crit. Everett, YWES 13.119); *Harrowing of Hell*, source, Curtiss, StPhil 30.24 (crit. Everett, YWES 14.134); rôle of Virgin, see Luke, under 857 Special Criticisms, above; Herod, see Parker, Tomlinson, under 857 Special Criticisms, above; *Noah* play, st. 36 'Sam', Oxley, LTLS 1934, 476; preaching and plays, Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 486; Waters *Wakefield in the 18th Century*, Wakefield 1933; Noah's wife, Garvin, MLN 49.88; Trusler, M. *A Study of the Language of the Wakefield Group in Towneley on the Basis of Significant Rime-Words with Compar. of Forms within the Line in Both the Towneley and the York Plays*, diss. 1934, Chicago Univ., unptd; date 'Wakefield Master', Frampton, PMLA 50.631; see Trusler, under 859 [6] York Plays, above.—861 l.7, Ebert, JbREL 1.44, 131, crit. Arch 27.337.—1417 l.6, Carey *Wakefield Group*, crit. Everett, YWES 12.109; Coffman, PhilQuar 12.94.—1417 l.7, *read* Hesperia, Ergänzungsreihe.

861 [8] LUDUS COVENTRIÆ. Clark *A Theory conc. the Identity and History of the 'L. C.' Cycle of Mystery Plays*, PhilQuar 12.144 (adverse crit. Baugh, Salter, PhilQuar 12.403, 406; Everett, YWES 14.135); rôle of Virgin, see Luke, under 857 Special Criticisms, above; preaching and plays, Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 486.

861 [9] COVENTRY PLAYS. Shearmen and Taylors, adapted *Harvard Dram. Club Miracle Plays*, N. Y. 1928, 5. Flower, on proof-sheets of Sharp's *Diss. on the Pageants or Dram. Mysteries* (see 861 l.3) and rel. docs., Brit. Mus. Quar. 8.98; Coventry guild names, 1340-1545, N&Q 163.78, 91, 123, 141, 179; Herod, see Parker, Tomlinson, under 857 Special Criticisms, above; rôle of Virgin, see Luke, under 857 Special Criticisms, above.

862 [12] NEWCASTLE-UPON-TYNE *NOAH'S ARK*. Ed. Dustoor, Allahabad Univ. Studies 8. no.8 p.1 (1931) (crit. Everett, YWES 13.120). Welford *Players and Minstrels at Newcastle-upon-Tyne* (16th and 17th cents.), N&Q 10ser. 12.41, 222.

863 [15] DIGBY PLAYS. Indications of dancing, Collins, Moore, PMLA 47.613, 48.943; Herod in *Massacre*, see Parker, under 857 Special Criticisms, above; preaching in plays, Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 487.

863 [17] CORNWALL PLAYS. Indications of dancing, Collins, Moore, PMLA 47.613, 48.943.

863 (1138) [19] STONYHURST PAGEANTS. 1138 l.4, *for* Young, MLR 35.492, *read* Young, MLN 35.492.

863 CHAPTER XV—THE *PEARL* POET; GOWER

863 [1] THE *PEARL* POET. Moorman *Interpr. of Nature in Engl. Poetry*, Strassburg 1905 (QF 95), 95; authorship of poems, Koziol, ESt 67.170.—1418 l.3, Oakden *Allit. Poetry*, on scribal activity in MS., Greg, Oakden, Library 4ser. 13.188, 14.353.—1418 ll.4, 5, Chapman on musical training and identity, crit. Everett, YWES 12.101, 13.104; identity, King, MLR 29.435.

864 [2] PEARL. 'Bowdoin' ed., Chase *et al.*, Boston 1932 (crit. Northup, JEGP 33.116; Brandl, DLz 54.218; see crits. under Chase mod. rend., below). Mod. verse rend., Chase, Oxf. 1932 (crit. Everett, YWES 13.103; Everett, RES 9.467; C. B., MLR 29.228; K. M., MLN 49.138; Hammerle, Arch 165.94; Leonard, Nation (N. Y.) 136.677; Hulbert, MPhil 31.104; Crowley, Commonweal 17.278; Brandl, DLz 54.2089; LTLS 1933, 409; Fischer, AnglBbl 46.24). MS., see Greg, Oakden, under 863 [1], above. Authorship, Koziol, ESt 67.169, 170; interpr. and text notes, Gordon & Onions, Medium Ævum 1.126, 2.165 (crit. Everett, YWES 13.103, 14.130); Heather *Precious Stones in the M. E. Verse of 14th Century*, Folk-Lore 42.217; Chase *Poetic Quality of 'The Pearl'*, Prgr. MLA Dec. 1932, PMLA 47.1337; patristic infl., symbols, meaning, Campbell, Speculum 8.472; Ueno *On 'The Pearl'*, Studies in Engl. Lit., Imperial Univ. Tokyo, 13.147; summary, analysis of previous studies, Wellek, Studies in English IV, by Members of the Engl. Seminar, Charles Univ., Prague, 1933, pp.5-33 (crit. Fischer, AnglBbl 46.24); on text, Brandl, DLz 1933, 218; Billour *La XIV Egloga del Boccaccio: Olympia e la 'Perla' . . .*, Estratto dall' Annuario del R. Ginnario Liceo Piazzi di Sondrio, 1933; Mackenzie *Hist. Survey of Scottish Lit. to 1714*, L. 1933, 32; text notes on ll. 140, 210, Day, Medium Ævum 3.241; Holmes *Med. Gem Stones*, Speculum 9.195.—1418 l.2, Chapman on John de Ergholme, crit. King, MLR 29.435; Everett, YWES 13.104.—1418 l.2, Whiteley (LTLS 1931, 44), crit. Everett, YWES 12.101.

864 [3] PATIENCE. On MS., see Greg, Oakden, under 863 [1], above.

864 [4] PURITY (CLANNESSE). Ed. Gollancz & Day, L. 1933 (Sel. E. E. Poems IX) (crit. Everett, YWES 14.130). On MS., see Greg, Oakden, under 863 [1], above.—1418 l.3, Day *Strophic Division*, crit. Everett, YWES 12.99.

865 2. GOWER. Nun, Byrne, *Tradition of the Nun in Med. England*, diss. Cath. Univ. of Amer., Washington, D. C. 1932, 66, 169 (for crits. see 876 [54], below); Krappe *Le Thème de la Science Stérile chez Gower et chez Goethe*, Rev. de la Litt. Comp. 12.821; sales note, LTLS 1932, 573;

860 [7] TOWNELEY PLAYS. Parts adapted, *Harvard Dram. Club Miracle Plays*, N. Y., 1928, 33. Peacock, Skeat, *Widkirk and the 'Wakefield Mysteries'*, N&Q 10ser. 10.128, 177; play of *Doctors*, infl. of *Speculum Christiani*, Taylor, MPhil 5.28; *Noah* play, l.56 'alod', Onions, Medium Ævum 1.206, 2.73 (crit. Everett, YWES 14.160); Mak story, analogue in Macrobius' *Saturnalia*, Whiting, Speculum 7.552; authorship, *Secunda Pastorum*, Frampton, PMLA 47.622 (crit. Everett, YWES 13.119); *Harrowing of Hell*, source, Curtiss, StPhil 30.24 (crit. Everett, YWES 14.134); rôle of Virgin, see Luke, under 857 Special Criticisms, above; Herod, see Parker, Tomlinson, under 857 Special Criticisms, above; *Noah* play, st. 36 'Sam', Oxley, LTLS 1934, 476; preaching and plays, Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 486; Waters *Wakefield in the 18th Century*, Wakefield 1933; Noah's wife, Garvin, MLN 49.88; Trusler, M. *A Study of the Language of the Wakefield Group in Towneley on the Basis of Significant Rime-Words with Compar. of Forms within the Line in Both the Towneley and the York Plays*, diss. 1934, Chicago Univ., unptd; date 'Wakefield Master', Frampton, PMLA 50.631; see Trusler, under 859 [6] York Plays, above.—861 l.7, Ebert, JbREL 1.44, 131, crit. Arch 27.337.—1417 l.6, Carey *Wakefield Group*, crit. Everett, YWES 12.109; Coffman, PhilQuar 12.94.—1417 l.7, *read* Hesperia, Ergänzungsreihe.

861 [8] LUDUS COVENTRIÆ. Clark *A Theory conc. the Identity and History of the 'L. C.' Cycle of Mystery Plays*, PhilQuar 12.144 (adverse crit. Baugh, Salter, PhilQuar 12.403, 406; Everett, YWES 14.135); rôle of Virgin, see Luke, under 857 Special Criticisms, above; preaching and plays, Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 486.

861 [9] COVENTRY PLAYS. Shearmen and Taylors, adapted *Harvard Dram. Club Miracle Plays*, N. Y. 1928, 5. Flower, on proof-sheets of Sharp's *Diss. on the Pageants or Dram. Mysteries* (see 861 l.3) and rel. docs., Brit. Mus. Quar. 8.98; Coventry guild names, 1340-1545, N&Q 163.78, 91, 123, 141, 179; Herod, see Parker, Tomlinson, under 857 Special Criticisms, above; rôle of Virgin, see Luke, under 857 Special Criticisms, above.

862 [12] NEWCASTLE-UPON-TYNE *NOAH'S ARK*. Ed. Dustoor, Allahabad Univ. Studies 8. no.8 p.1 (1931) (crit. Everett, YWES 13.120). Welford *Players and Minstrels at Newcastle-upon-Tyne* (16th and 17th cents.), N&Q 10ser. 12.41, 222.

863 [15] DIGBY PLAYS. Indications of dancing, Collins, Moore, PMLA 47.613, 48.943; Herod in *Massacre*, see Parker, under 857 Special Criticisms, above; preaching in plays, Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 487.

863 [17] CORNWALL PLAYS. Indications of dancing, Collins, Moore, PMLA 47.613, 48.943.

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867 GENERAL CRITICISM. Winship, G. P. *Geoffrey Chaucer,* Boston, Mass., 1900 (56 copies); Martin *A First Book about Ch.,* L. 1929; Lowes *Geoffrey Chaucer,* Oxf. & L. 1934, 210 pp. (crit. LTLS 1934, 438; N&Q 166.5; Marckwardt, Engl. Jour. 23.790; Stonier, New Statesman 7.917; Rylands, Spectator 153.138; A. B., Arch 166.138; Fischer, AnglBbl 46.65); Lowes *Geoffrey Chaucer and the Development of His Genius,* Boston, Mass., 1934, 236 pp. (crit. Krapp, Nation 138.335; Redman, Scribner's Mag. 95, Books 11; Barnouw, EnglStudies 16.148; Hutchison, N. Y. Times Lit. Suppl. Feb. 25, 1934, 5; Pratt, MLN 50.111; French, Yale Rev. 23.646; Binsse, Amer. Rev. 3.101; Manly, Sat. Rev. of Lit. 10.703; Patch, Speculum 9.337; Leonard, Amer. Mercury 32.373; Rickert, New Republic 79.188; van Winkle, Commonweal 20.51; Joyce, Virginia Quar. Rev. 10.624; Morley, Book-of-the-Month Club News Feb. 1934, 11); Sedgwick *Dan Chaucer,* Indianapolis 1934.—1320 l.2, Manly *Some New Light,* crit. Tatlock, Amer. Hist. Rev. 32.913; Everett, YWES 7.79.—1419 l.1, Huxley *Essays Old and New,* orig. ed. L. 1926, 206, 3d ed. N. Y. 1932.—1419 l.4, Masefield *Chaucer,* crit. Porter, Bookman (Amer.) 73.552; Everett, YWES 12.82; Lange, AnglBbl 44.294.—1419 l.4, Chesterton *Chaucer,* crit. Patch, Sat. Rev. of Lit. 9.87; Wright, Nation 135.315; Praz, EnglStudies 14.198; Welby, Week End Rev. 5.490; Cecil, New Statesman 3.590; Rylands, Spectator 148.631; Garvin, JEGP 32.95; Joyce, Virginia Quar. Rev. 9.127; Rickert, New Republic 73.303; Everett, YWES 13.76.

867 SPECIAL CRITICISM. Rhetoric, Baldwin, PMLA 42.106; Patch *The Goddess Fortuna* in *Med. Lit.,* Cbg. Mass. 1927 (crit. Brown, Amer. Hist. Rev. 33.627; Galpin, MLN 43.563; Tatlock, Speculum 3.406; Schlauch, RomRev 19.354; Farnham, Univ. of Calif. Chron. 30.476; Knowlton, JEGP 27.408); Coulton *Five Cents. of Religion,* Cbg. 1927, index; Reed *Chivalry and the Idea of a Gentleman,* in *Chivalry,* ed. Prestage, L. & N. Y. 1928, 207; Looten *Ch., Ses Modèles, Ses Sources, Sa Religion,* Lille 1931 (crit. Praz, EnglStudies 14.198; Legouis, Rev. Anglo-Amér. 10.51; Delatte, Rev. de la Litt. Comp. 12.453; Koszul, RevCrit. 66.322; Rev. de l'Université de Bruxelles 38 pt.1); Schirmer *Ch., Shakespeare, u. die Antike,* in *England u. die Antike,* Berlin & Leipzig 1930-31, 83; James *Happy Warriors,* Month 160. 108; Nicholls *Medicine in Ch's Day,* Dalhousie Rev. 12.218; Krauss, Braddy, & Kase *Three Ch. Studies,* N. Y. 1932 (for crits. see 869 [1], below); see Thompson *Motif-Index of Folk-Literature,* under 761 Chapter I—Romances, above; Hamilton, Marie P. *The Utterances of Ch. in Literary Art,* Cornell Univ. diss. abstr. 1932; Maynard *Ch's Lit. Development,* Cath. World 138.65; Schramm *Cost of Books in Ch's Time,* MLN 48.139; Bolduan *Ch. and Matters Medical,* New Engl. Jour. of Medicine 208.1365; Wright

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867 EDITIONS OF COMPLETE WORKS. Robinson *The Complete Works of Geoffrey Chaucer*, w. bibliogr., notes, 1) Cambridge Edition, 2) Student's Edition, Boston, Mass., & Oxf. 1933 (crit. N&Q 165.287; Brandl, Arch 164.266; Ruud, MLN 50.329; MacCracken, Sat. Rev. of Lit. 10.311; LTLS 1934, 123; Drennan, ESt 69.406; Heuer, AnglBbl 45.201; Tatlock, Speculum 9.459; Lange, DLz 55.448; Marckwardt, Engl. Journal 23.433; Everett, YWES 14.103; Day, RES 11.346).—1420 l.1, Shakespeare Head Ch., limited to 375 copies.

867 VOLUMES OF MISCELLANEOUS SELECTED PIECES. Sels., Patterson *Six Cents. of Engl. Lit.*, L. 1933, l.1.—1230 l.2, Legouis *Geoffroy Ch.*, this is a French verse and prose trans. of parts of *Cant. Tales*, *Troilus*, and minor poems.

867 MODERNIZATIONS AND IMITATIONS. 867 l.2, Tatlock & MacKaye, reptd N. Y. 1926, 1931.

868 SOURCES AND INDEBTEDNESS. Deschamps' ballade to Ch., Petersen, Neuphil. Mitteilungen 27.95; Hinckley *Chauceriana*, MPhil 6.313; on rhetoric in *Cant. Tales*, Baldwin, PMLA 42.106; analogues, Plessow *Des Haushälters Erzählung*, Berlin u. Leipzig 1929, 94; Moore, J. R. *Lit. Paganism in the Poetry of France and England from Hildebert of Tours to Ch.*, Harvard Summaries of Theses 1931, Cbg. 1932, 235; see Thompson *Motif-Index of Folk-Literature*, under 761 Chapter I—Romances, above; *Secreta Secretorum*, French, Latin poetry, Tuve *Seasons and Months*, Bryn Mawr diss., Paris 1933, 46, 91, 122, 181; Coffman *Old Age from Horace to Ch.*, Speculum 9.249; Harrison *Med. Rhetoric in the 'Bk. of the Duchesse'*, PMLA 49.428; Ital. infl., Maynard *The Connection betw. the Ballade, Ch's Modification of It, Rime Royal, and the Spenserian Stanza*, M. A. thesis, Cath. Univ. of Amer., Washington, D. C., 1934, 64; Aiken, P. *The Infl. of Vincent of Beauvais on Ch.*, diss. 1934, Yale Univ., unptd; debt to *Piers Plowman* in *Canterbury Tales*, Coghill, Medium Ævum 4.89; *Decameron* and *Cant. Tales*, see under 874 [34], below.—On MLA Chaucer Group project for a crit. ed. of the originals and analogues of the *Canterbury Tales*, see 875 [47], below.—1231 l.6, *delete* (crit. Thomas, YWES 4.57).—1322 l.1, Bethel, *Infl. of Dante*, unptd, Harv. Univ. Summaries of Theses 1931, 145.—1322 l.2, Praz, notice of the orig. lecture Apr. 9, 1927, EnglStudies 43.81.—1322 l.4, Manly *Ch. and the Rhetoricians*, crit. Jones, JEGP 27.555; Patch, ESt 67.264—see Naunin *Der Einfluss der Mittelalterlichen Rhetorik*, under 1420 l.2; see under 1321 Special Criticism.—1322 l.6, Shannon *Ch. and the Roman Poets*, crit. Baum, Sth. Atl. Quar. 30.108. —1420 l.2, Naunin *Der Einfluss*, crit. Eichler, AnglBbl 44.144.—1420 ll.5, 6, Meech *Ch. and the Ital. Trans.* and *Ch. and the 'Ovide'*, crit. Everett, YWES 11.78, 12.85.—1420 l.7, McPeek, Catullus, crit. Everett, YWES 12.85.—1420 l.7, Looten *Chaucer, Ses Modèles*, crits., see under 867 Special Criticism, above.—1420 l.9, Hamilton *Ch. and the Rhetoricians*, crit. Everett, YWES 13.78.

868 LANGUAGE AND VERSIFICATION. Final -e, Skeat, N&Q 10ser. 4. 429, 472, 5.36; 'Dulcarnon', Mathew, N&Q 11ser. 1.505; use of 'hit', Skeat, Bayne, N&Q 11ser. 5.465, 6.72; Emerson, Bradley, 'Aet-after', MLR 11.460, 12.74; 'burdoun' in Ch., Dieckmann, MPhil 26.279; Heuer *Studien zur Syntaktischen u. Stilistischen Funktion des Adverbs bei Ch. u. im Rosenroman*, AnglForsch 75, Heidelberg 1932 (crit. Koch, ESt 67.391; Koziol, DLz 40.1889; Northup, JEGP 34.105; Funke, AnglBbl 45.148; Everett, YWES 13.90; Matthes, LitBl 56.164,366, see Heuer, LitBl 56.286); 'to-night', 'undern', Faust, MLN 47.365; Trounce *Ch's Imperative with 'as'*, Medium Ævum 2.68; Robertson *The Chaucerian-American 'I guess'*, MLN 48.37; Langenfelt *Sel. Studies in Colloquial English of the Late Middle Ages*, Lund 1933 (crit. Koziol, ESt 69.243); Stewart *The Meaning of 'Bacheler' in M. E.*, PhilQuar 13.40; Hammond *Engl. Verse betw. Ch. and Surrey*, Durham, N. C., 1927, 16 (for crits., see under 867

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869 [1] LIFE. Documents, Moger, West Wales Historical Records, 4.4, 5, 6, 8 (see N&Q 154.433); tomb, Ch's father, Ch. and universities, N&Q 10ser. Furnivall 1.28, Kirk 3.145, Fox 4.47; Martin *A First Book about Ch.*, L. 1929; Krauss *A Hitherto Unnoted Document Bearing on the Cecily Chaumpaign Case*, Prgr. MLA Dec. 1932, PMLA 47.1327;—Rickert, articles as follows, *Some Engl. Personal Letters of 1402*, RES 8.257; *King Richard II's Books*, Library 13.144; *Ch's Hodge of Ware*, LTLS 1932, 761; *Ch. and the Treasurer of Calais*, LTLS 1932, 859; *Ch's Grandfather in Action* (lawsuit in 1309), LTLS 1933, 248; *Elizabeth Ch. a Nun at Barking*, LTLS 1933, 348 (cp. Fowler, LTLS 1933, 396); *Ch. Called to Account*, (ref. in records June 1385), LTLS 1932.943;—Schramm *Cost of Books in Ch's Time*, MLN 48.139; Baugh *Thomas Ch., One Man or Two?* PMLA 48.328 (see Krauss, Cope, Brooks, below); doc. on Ch's mission to Lombardy, Braddy, Manly, MLN 48.507, 49.209; Manly *Thomas Ch., Son of Geoffrey*, LTLS 1933, 525 (notes, Barron, Brooks, LTLS 1933, 537, 549); Manly *Mary Ch's First Husband*, Speculum 9.86; Cope, Brooks, Alice Duchess of Suffolk dtr of Thomas Ch., N&Q 164.226, 357 (see Baugh, above); Krauss *Wm. Chaumbre, Kinsman of Thomas Ch.*, PMLA 49.954 (see Baugh, above); Stevenson *Ch's Long Lease and Date of Birth*, MLN 50.318; Nicholas Ch., Thompson, PhilQuar 14.275; doc. conc. Robert Ch., Whitford, PhilQuar 14.278. Ch's scrivener, see 1323 [10] l.2, Bressie, Manly, Wagner;—meeting with Boccaccio, Hutton *Giovanni Boccaccio*, L. 1910, 222; Hutton, Anglo-Ital. Rev. 1.121; Pratt, Hutton, LTLS 1935, 124, 143, 244;—see Vallese under 1419 General Criticism ll.2-3; personal manner and appearance, Lawrence, PMLA 50.90; portraits, Hammond *Engl. Verse betw. Ch. and Surrey*, Durham, N. C., 1927, 408; reprod. of portrait at Harvard Univ., Robinson *Compl. Works of Ch.*, Boston, Mass., 1933 front.; early portrait, Manly, Spielmann, LTLS 1934, 229, 244. *Chaucer*, in series *'Literary Biographies'*, Manly and Rickert, in prep., Norton & Co., N. Y.—1232 l.21, Kuhl, MLN 40.511, crit. Everett, YWES 6.91.—1323 ll. 4-5, Wyatt, Pollard, *read* RES 4.83, 216.—1420 l.10, Krauss *Notes*, crit. Everett, YWES 13.92.—1420 ll.10, 11, 12, Krauss, Baugh, crit. Everett, YWES 13.92-3.—1420 ll.12, 13, Krauss, Braddy in *Three Ch. Studies*, crit. Cowling, MLR 28.501; Lange, AnglBbl 44.296; Root, MLN

48.465; Nation 136.46; Everett, YWES 13.80, 83; Whiting, Speculum 8.531; N&Q 163.449; LTLS 1932, 986; Manly, RES 10.257 (see Braddy, Manly, RES 11.204, 209); Koch, ESt 67.405; Barnouw, EnglStudies 16 pt.6; Tupper, JEGP 33.352.

869 [2] THE CANON. Robinson *Complete Works of Ch.*, Boston 1933, xxiv, 1039.

869 [3] CHRONOLOGY. Robinson *op. cit.* xxiv, notes on individual pieces.

870 III. MINOR POEMS. Ed. Robinson *Complete Works*, 612, 969, 1034. German trans. sel. poems, Koch, ESt 69.35.—1323 l.1, Koch's ed., crit. T. D., LeuvBijdr 23.98 (Bijblad); Serjeantson, EnglStudies 15.97.

870 [4] ABC. Ed. Robinson *Complete Works*, 617, 969, 1064. Ptd McNabb *Geoffrey Ch., A Study in Genius and Ethics*, St. Dominic's Press, L. 1934. Mod. rend., Townsend, Bruce Publ. Co., Milwaukee, Wis., 1935.

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870 [6] AN AMOROUS COMPLEINT or COMPLEINT D'AMOURS. Ed. Robinson *Complete Works*, 636, 982, 1039.

870 [7] ANELIDA AND ARCITE. Ed. Robinson *Complete Works*, 354, 897, 1018. German trans., Koch, ESt 69.80.

870 [8] BALADE OF COMPLEYNT. Ed. Robinson *Complete Works*, 638, 983, 1040.

870 [9] BOOK OF THE DUCHESSE. Ed. Robinson *Complete Works*, 315, 881, 1015. On vv. 320 ff., Evans *Ch. and the Decorative Art*, RES 6.408 (crit. Everett, YWES 10.78); possible source, Jehan de la Mote's *Li Regret de Guillaume*, Rosenthal, MLN 48.511; Harrison *Med. Rhetoric in the 'B. of the D.'*, PMLA 49.428.

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870 [11] COMPLEYNT OF MARS. Ed. Robinson *Complete Works*, 636, 971, 1035. German trans., Koch, ESt 69.41.—1323 l.2, Cowling interpr., crit. Everett, YWES 7.83.

870 [12] COMPLEYNT OF VENUS. Ed. Robinson *Complete Works*, 633, 978, 1038. German trans., Koch, ESt 69.41.—1324 l.2, Cowling interpr., crit. Everett, YWES 7.83.

870 [13] COMPLEINT TO HIS LADY. Ed. Robinson *Complete Works*, 621, 971, 1035. German trans., Koch, ESt 69.37.

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870 [15] COMPLEYNT UNTO PITE. Ed. Robinson *Complete Works*, 620, 970, 1034.

871 [16] THE FORMER AGE. Ed. Robinson *Complete Works*, 629, 974, 1036. German trans., Koch, ESt 69.92.

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871 [19] LAK OF STEDFASTNESSE. Ed. Robinson *Complete Works*, 632, 977, 1037. German trans., Koch, ESt 69.76.

871 [20] LENVOY DE CHAUCER À BUKTON. Ed. Robinson, *Complete Works*, 635, 979, 1038. German trans., Koch, ESt 69.102.

871 [21] LENVOY DE CHAUCER À SCOGAN. Ed. Robinson *Complete Works*, 634, 978, 1038. German trans., Koch, ESt 69.101. Interpretation, French, PMLA 48.289 (crit. Everett, YWES 14.115).—1234 l.1, Goffin, crit. Everett, YWES 6.90.

871 [22] MERCILES BEAUTE. Ed. Robinson *Complete Works*, 638, 982, 1039. German trans., Koch, ESt 69.78.

871 [23] PARLEMENT OF FOULES. Ed. Robinson *Complete* Works, 361, 900, 1019. On ll.309-13, Adolphus, N&Q 10ser. 8.203; German trans., Koch, ESt 69.53. On nine-syllabled pentameter lines, Hammond, MPhil 23.133; Lange *Ein Neuer Chaucerfund*, ESt 68.174 (crit. Everett, YWES 14.113); Lange *Hat Ch. den Kompass Gekannt u. Benutzt?* Angl 58.333; ll.302-5, parallel with 'Pervigilium Veneris', Hankins, MLN 49.80; Braddy, Manly, *Hist. Background of the 'P. of F.'*, RES 11.204; Bronson *In Appreciation of Ch's 'P. of F.'*, Univ. of California Pubs. in English 3 no.5.193, reptd separately 1935.—1234 l.4, Hammond, verse, crit. Everett, YWES 6.86.—1421 l.5, Langhans *Altes u. Neues*, crit. Everett, YWES 11.81.—1421 l.6, Slaughter on ll.372-78, crit. Everett, YWES 12.83.—1421 l.7, Krauss, Braddy, & Kase *Three Ch. Studies*, crit. Manly, RES 10.257 (reply, Braddy, counter-reply Manly, RES 11.204, 209); Everett, YWES 13.83; and see under 869 [1], above.

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871 [25] TO ROSEMOUNDE. Ed. Robinson *Complete Works*, 627, 974, 1036. German trans., Koch, ESt 69.77.

871 [26] TRUTH. Ed. Robinson *Complete Works*, 631, 976, 1036. German trans., Koch, ESt 69.97.

871 [27] WOMANLY NOBLESSE. Ed. Robinson *Complete Works*, 628, 974, 1036.

872 [28] ROMAUNT. Ed. Robinson *Complete Works*, 663, 988, 1043. A923-30, Webster *Ch's Turkish Bows*, MLN 47.260; nun, Byrne *Tradition of the Nun in Med. England*, diss. Cath. Univ. of Amer., Washington, D. C., 1932, 171; see Heuer and crits., 868 Language, above.—1422 ll.2-3, *read* Moyen Age 39 (n.s.30).115.

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872 [30] TREATISE ON THE ASTROLABE. Ed. Robinson *Complete Works*, 640, 983, 1040. Knowledge of the compass, Lange, Angl 58.333; Harvey *Ch's Debt to Sacrobosco*, JEGP 34.34.—1324 l.2, Langhans on date, crit. Ruud, MLN 45.292; Everett, YWES 10.112.—1422 l.3, Gunther, 2nd ed. abbrev. and revised, priv.ptd, Oxf. 1932.

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875 [39] CHANGES IN THE GENERAL PLAN OUTLINED. Bashe, PhilQuar 21.1; Brown, PMLA 48.1041; descr. of Squire added later, Brown, MLN 49.216; Tatlock, PMLA 50.100. See under 874 [38], above, and 875 [40], [41], [42], below.

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877 [56] MILLER'S PROLOGUE AND TALE. Ed. prol., parts of tale, Manly CT, 232, 558; all, Robinson, *Complete Works*, 56, 786, 1006; A3157-3207, 3511-3588, John Rylands Libr. MS. Engl. 63, facs., ptd text w. Ellesmere text and Caxton facs., Vine, Bull. John Rylands Libr. 17 no. 2 (1933).333, reptd Manchester 1933 (crit. Everett, YWES 14.107). On MS. John Rylands Libr. 63, McCormick & Heseltine *The MSS. of the 'C. T.'*, Oxf. 1933, 547, 550. Mod. prose rend., Parker *Three Cuckolds from Ch.*, N. Y. 1932. Coote *'St. Peter's Sister'*, Acad July 24, 1880, 64; Crane, on same, Acad Aug. 28, 1880, 156; A3141-2, 'For I wol telle a legende', Coffman, MLN 50.311; A3217, 'the Kinges note', Frost, Collins, Speculum 8.195, 526 (crit. Everett, YWES 14.111); 'solas', Brown, MLN 48.369 (see Collins, MLN 47.363).

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877 [58] COOK'S PROLOGUE AND TALE. Ed. Manly CT, 243, 562; Robinson *Complete Works*, 72, 791. A4336, Hogge of Ware, possible identification, Rickert, LTLS 1932, 761.

877 [59] FRAGMENT B¹. Ed. Manly CT, 245, 563; Robinson *Complete Works*, 6, 74, 792, 1007.

877 [60] MAN OF LAW'S HEADLINK, PROLOGUE, AND TALE. Ed. Manly CT, 245, 563; Robinson *Complete Works*, 74, 792, 1007. Trivet's *Chronicle*, story of Constance, MS. Arundel 56, rotographs (76 sheets), MLA Deposit 111 in Libr. of Congress. Teubert *Crescentia-Studien*, Halle 1916; Schick *Die Urquelle der Offa-Konstanze-Saga*, Britannica, Festschrift f. M. Foerster, Leipzig 1929, 31; Cate *Problem of the Orig. of the Griselda Story*, StPhil 29.389.—1238 l.12, Cowling on verse, crit. Everett, YWES 7.85.—1327 l.2, Schlauch, crit. Everett, YWES 8.107.

878 [61] SHIPMAN'S PROLOGUE. Ed. Robinson *Complete Works*, 90, 800, 1007. Kase in Krauss, Braddy, & Kase *Three Chaucer Studies*, N. Y. 1932 (see crits. under 869 [1], above, and items under 875 [42], above); Robinson *op. cit.* 90, 800; Tatlock, PMLA 50.115; Tupper *Bearings of the Shipman's Prol.*, JEGP 33.352.—1238 l.2, Jones *A Conjecture*, crit. Everett, YWES 6.88.

878 [62] FRAGMENT B^2. Ed. Manly CT, 422, 624; Robinson *Complete Works*, 11, 188, 837, 1011.

878 [63] SHIPMAN'S TALE. Ed. Robinson *Complete Works*, 188, 837, 1011. See Manly CT, 624. Shipman, Kingsford *Prejudice and Promise in the 15th Cent.*, Oxf. 1925, ch.4.—1425 l.1, Spargó *Ch's S's Tale*, crit. Ruud, MLN 50.335.—1425 l.2, *read* Helsinki.

878 [64] PRIORESS'S HEADLINK AND TALE. Ed. Manly CT, 422, 624; Robinson *Complete Works*, 194, 839, 1012; tale w. Gen. Prol., tales of Nun's Priest and Pardoner, Cowling, N. Y. 1933 (crit. Everett, YWES 14.105); tale w. Thopas, Monk, Wyatt & Drennan, L. 1933. Ll. B1657-77, mod. rend., Watts *Love Songs of Sion*, L. 1924, 117. Adapted, Collingwood (Burns, Oates, and Washbourne), L., (Herder) N. Y., 1923. Ross *Another Analogue*, MLN 50.307; Bland *Mirs. of the Blessed Virgin* (trans. Herolt's *Promptuarium*), L. 1928.—1239 l.6, Madeleva *Ch's Nuns*, crit. Everett, YWES 6.92.

878 [65] PROLOGUE TO SIR THOPAS, AND SIR THOPAS. Ed. Manly CT, 429, 628; Robinson *Complete Works*, 197, 841, 1012; tale with tales of Prioress and Monk, Wyatt & Drennan, L. 1933. B2090, 'Pleyndamour' and Spenser's 'Blandamour', Magoun, MPhil 25.129; Dennis 'Blandamour' in Percy-Ritson Controversy, MPhil 29.232; prototype and purpose, Looten *Ch., Ses Modèles, Ses Sources*, etc., Lille 1931, 202; attitude toward tail-rhyme, Trounce, Medium Ævum 1.90; Lawrence *Satire in 'Sir T.'*, PMLA 50.81; Camden *The Physiognomy of Sir Thopas*, RES 11.326.—1327 l.1, Manly *'Sir T.', A Satire*, crit. Everett, YWES 9.89.

878 [66] PROLOGUE TO MELIBEUS, AND MELIBEUS. Ed. prol., first of *Melibeus*, Manly CT, 436, 634; all, Robinson *Complete Works*, 200, 846, 1012. Source, Severs, PMLA 50.92. *Le Ménagier de Paris*, trans. Power, Broadway Med. Libr., L.—1425 l.2, Langhans, Angl. 53.236, crit. Everett, YWES 10.112.

878 [67] MONK'S PROLOGUE AND TALE. Ed. prol., parts of tale, Manly CT, 439, 635; all, Robinson, *Complete Works*, 225, 852, 1012; w. Prioress's Tale and Thopas, Wyatt & Drennan, L. 1933. Modern instances, Petros, dating, Robinson *op. cit.* 853, 855; B3082, Norris *Harry Bailly's 'Corpus Madrian'*, MLN 48.146; B3887, Silverstein *Ch's 'Brutus Cassius'*, MLN 47.148; B3562 'vitremyte', N&Q 10ser. 8.229; Spencer *Story of Ugolino in Dante and Ch.*, Speculum 9.295; Braddy *The Two Petros*, PMLA 50.69 (see Robinson *op. cit.* 14); B3665-76 and *King Lear*, Budd, RES 11.421.—1425 l.2, Babcock *Med. Setting*, crit. Everett, YWES 12.88.

878 [68] NUN'S PRIEST'S PROLOGUE, TALE, AND EPILOGUE. Ed. Manly CT, 443, 636; Robinson *Complete Works*, 237, 857, 1013; w. Gen. Prol., tales of Prioress, Pardoner, Cowling, N. Y. 1933 (crit. Everett, YWES 14.105). Ll.367-71, Adolphus, Skeat, N&Q 10ser. 8.202, 252; on epilogue, Tatlock, PMLA 50.113. Aiken *Vincent of Beauvais and Dame Pertelote's Medicine*, Speculum 10.281. Tale, Dutch trans., Barnouw, Onze Eeuw 16(1916).330; see Barnouw, under 874 Modernizations, Etc., above.—1239 l.9, Hotson *Colfox*, see Robinson, *op. cit.* 857.—1327 l.2, Sisam's ed., crit. Everett, YWES 7.76.—1425 l.2, *read* Sakanishi.

879 [69] FRAGMENT C. Ed. Manly CT, 404, 611; Robinson *Complete Works*, 10, 175, 831, 1010.

879 [70] PHYSICIAN'S TALE. Ed. Robinson *Complete Works*, 175, 832, 1010. See Manly CT, 611.

879 [71] WORDS OF THE HOST. Ed. Manly CT, 404, 563; Robinson *Complete Works*, 178, 833, 1011.

879 [72] PARDONER'S PROLOGUE, TALE, AND ENDLINK. Ed. Manly CT, 405, 613; Robinson *Complete Works*, 179, 834, 1011; tale w. Gen. Prol., and tales of Prioress, Nun's Priest, Cowling, N. Y. 1933 (crit. Everett, YWES 14.105). Mod. dram. version, Wight *Under the Oak*, in *Short Plays for Mod. Players*, ed. Hughes, N. Y. 1931, 123. Flanders and drinking and cupidity, Norris, PMLA 48.636 (crit. Everett, YWES 14.112); sermon background, Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 442; African analogue, Werner, N&Q 11ser. 4.82; prol. analogue, Weatherly, MLN 50.310.—1328 l.1, Chapman *'P.'s T.'*, crit. Everett, YWES 7.81.—1425 l.6, Bushnell *Wandering Jew*, crit. Everett, YWES 12.89.

879 [73] FRAGMENT D. Ed. Manly CT, 279, 574; Robinson *Complete Works*, 7, 91, 801, 1007.

879 [74] WIFE OF BATH'S PROLOGUE AND TALE. Ed. Manly CT, 279, 574; Robinson *Complete Works*, 91, 801, 1007; prol. and tale, ptd Mandrake Press, L. 1929. Jones *A Conjecture on the W. of B's Prol.*,

JEGP 24.512 (see Brown, PMLA 48.1053); D180-83, 'Almageste', Steele, Library 3ser. 10.243; D474-78, background, Coffman, Speculum 9.269; D614, interpr. note, Slaughter, MLN 49.83; D603 'gat-toothed', Samuel, N&Q 10ser. 6.347; D875, 'undermeles', Tatlock, MLN 50.294; D992, Train *Ch's 'Ladyes Foure and Twenty'*, MLN 50.85. Hunter *Le 'Conte de la Femme de Bath' en Français au XVIII^e Siècle*, Rev. de la Litt. Comp. 9.117. Ballad 'Wanton Wife of Bath', priv. ptd, 30 copies, ed. Alex. Smith, Glasgow 1899.

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879 [76] SUMMONER'S PROLOGUE AND TALE. Ed. parts of prol. and tale, Manly CT, 319, 589; all, Robinson *Complete Works*, 112, 810, 1008. On Herod, Parker, Speculum 8.59.

879 [77] FRAGMENT E. Ed. Manly CT, 324, 590; Robinson *Complete Works*, 8, 121, 813, 1008.

879 [78] CLERK'S HEADLINK, PROLOGUE, AND TALE. Ed. Manly CT, 324, 590; Robinson *Complete Works*, 121, 813, 1008. 'Host's Stanza', ed. Manly CT, 358, 596; Robinson 138, 817, 1009. Tale, ll.106-8, Adolphus, N&Q 10ser. 8.203;—vars. in MSS. at end, order in series, E1163-1212, and 'Host's Stanza', Manly, Robinson, above; Brown, PMLA 48.1041; Tatlock, PMLA 50.113. Readings of Naples MS., Koch, ESt 69.318. Krebs *Der Bedeutung von Me. Clerk u. damit Zusammenhängende Probleme*, Bonner Stud 21, Bonn 1933; E932-38, 'men speke of Job', source, Severs, MLN 49.461; Cate *Problem of the Orig. of the Griselda Story*, StPhil 29.389 (crit. Everett, YWES 13.89); Golenistcheff-Koutouzoff *L'Histoire de Griseldis en France au XIV^e et au XV^e Siècle*, Paris 1933 (crit. Raith, AnglBbl 45.235); Griselda story, see Robinson *op. cit.* 814. *Le Ménagier de Paris*, trans. Power, Broadway Med. Libr., L.—1426 l.2, Griffith *Orig. of the Griselda Story*, reptd Univ. of Chicago Librs. 1932, crit. Rose, Folk-Lore 43.111; Ashton, PhilQuar 13.88; Meissner, AnglBbl 44.78; Everett, YWES 12.90.—1426 l.3, Severs, source MSS., crit. Everett, YWES 13.88.

880 [79] MERCHANT'S PROLOGUE, TALE, AND EPILOGUE. Ed. prol., epil., Manly CT, 359, 596; prol., tale., epil., Robinson *Complete Works*, 138, 817, 1009. Mod. prose, Parker *Three Cuckolds Out of Ch.*, N. Y. 1932. On prol., Brown, PMLA 48.1044; Russian analogue, Schlauch, MLN 49.229; first intended for Monk? Tatlock, MLN 50.295.

880 [80] FRAGMENT F. Ed. Manly CT, 361, 597; Robinson *Complete Works*, 9, 154, 821, 1010.

880 [81] SQUIRE'S PROLOGUE AND TALE. Ed. Manly CT, 361, 597; Robinson *Complete Works*, 154, 821, 1010. F73-5, Wager, MLN 50.306; ll.80-1, Tatlock, MLN 50.295; F207 Persius, Skeat, N&Q 10ser. 12.6; F491, 'as by the whelp', Arch 124.132.

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880 [84] SECOND NUN'S PROLOGUE AND TALE. Ed. Robinson *Complete Works*, 247, 862, 1013. See Manly CT, 647. Verse in MSS. Ellesmere, Corp. Chr., Hammond, MPhil 23.149; Madeleva *Ch's Nuns*, and *Other Essays*, N. Y. 1925; Manly *Some New Light on Ch.*, N. Y. 1926, 220; Byrne *The Tradition of the Nun in Med. England*, Washington, D. C., 1932 (for crits. see 876 [54], above); ll.28-8, 219-20, 253-54, 270, 279, 'corones two', Campbell *Patristic Studies and the Lit. of Med. England*, Speculum 8.471; date, invocatio, sources, Robinson *op. cit.* 862.—1241 l.3, Hammond on verse, crit. Everett, YWES 6.86.—1426 ll.1, 2, Tatlock *St. Cecilia's Garlands* and *Ch. and the 'Legenda'*, crit. Everett, YWES 11.89, 90.

881 [85] CANON'S YEOMAN'S PROLOGUE AND TALE. Ed. Manly CT, 461, 647; Robinson *Complete Works*, 255, 866, 1013.—1328 l.2, *read* Richardson, Trans. Royal Hist. Soc. 4ser. 5.28.

881 [86] FRAGMENT H. Ed. Manly CT, 486, 654; Robinson *Complete Works*, 16, 267, 869, 1014.

881 [87] MANCIPLE'S PROLOGUE AND TALE. Ed. prol., Manly CT, 486, 654; all, Robinson, *Complete Works*, 267, 870, 1014. 'My sone', ll.318-19, 321-22, etc., Tatlock, MLN 50.296; H2, 'Bob-up-and-down', Bobbing, west of Sittingbourne, N&Q 162.26; location in series, Tatlock, PMLA 50.122.—1426 l.1, Plessow's ed., crit. LTLS 1930, 299; ll.2-3, *read Des Haushälters*.—1426 l.6, location in series, Root, Manly, Work, crit. Everett, YWES 10.115, 12.87, 13.89.

881 [88] FRAGMENT I. Ed. Manly CT, 489, 655; Robinson *Complete Works*, 17, 272, 872, 1014.

881 [89] PARSON'S PROLOGUE AND TALE, AND THE RETRACTION. Ed. prol., part of tale, Manly CT, 489, 655; all, Robinson *Complete Works*, 272, 872, 1014. Ch's religion, Looten *Ch., Ses Modèles, Ses Sources*, etc., Lille 1931, 215; Langhans *Chs 'Book of the Leoun'*, Angl 52.113 (crit. Everett, YWES 9.90); Ives *A Man of Religion*, MLR 27.144 (crit. Everett, YWES 13.86); Hammond *Ch's 'Book of the Twenty-five Ladies'*, MLN 48.514; location in series, Tatlock, PMLA 50.122; retraction, Rutter, G.McK. *Confessions in Med. Lit.*, diss. summary, Harvard Univ. Summaries of Diss. 1930 (1931), 210.—1328 l.1, Chapman, crit. Everett, YWES 9.89.—1328 l.2, Langhans on date, crit. Ruud, MLN 45.292; Everett, YWES 10.112.—1426 ll.2, 3, Root, Manly, Work, for crits. see under 881 [87], above.

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SEVENTH SUPPLEMENT TO A MANUAL OF THE WRITINGS IN MIDDLE ENGLISH

1050-1400

Seventh Supplement to a Manual of the Writings in Middle English

1050-1400

Additions and Modifications to
July, 1938

By
JOHN EDWIN WELLS, M.L., M.A., Ph.D.
Professor of English in Connecticut College

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PREFACE

The various issues of the *Manual* and its Supplements are noted on pages 1001, 1097, 1201, 1293, 1380, 1480-81, and 1597. Purchasers may now obtain the *Manual* and the first three Supplements bound in one volume; and any of the Supplements separately bound, except the First and the Second.

The many scholars who from various parts of the world have through more than twenty years generously expressed their indebtedness to the books will join me in gratefulness to the Connecticut Academy of Arts and Sciences for its publication and maintenance of the *Manual* and its Supplements. None but I can justly value the gracious coöperation of Dr. George F. Eaton, the Secretary of the Academy, in the printing of the volumes.

This *Seventh Supplement* endeavors to indicate such errors and omissions as have been noticed since the publication of the *Sixth Supplement*; to add to the Bibliographical Notes indications of the new publications issued between June, 1935, and July, 1938; and to supply for the Text the additions and the modifications necessitated by these publications. It is to be assumed that some items of the later part of the period covered have escaped attention.

The publication of Seymour de Ricci's *Census of Medieval and Renaissance Manuscripts in the United States of America and Canada* has enabled me to indicate more definitely the present location of many manuscripts that have been brought to America. The shelf-numberings of these manuscripts are those given in the *Census*. At the appropriate places in this Supplement are noted a number of other manuscripts—some hitherto little or not at all known—that have been sold or offered for sale recently.

The devices and the arrangement employed in the *Manual*

and the six first Supplements have been adhered to in this *Seventh Supplement*. Careful attention should be given to the explanations at the head of the Text, the Bibliographical Notes, and the Index, of this book.

All topics are arranged in the order of the paging of the *Manual*. At the left of each topic-head in the Text and the Notes of this *Seventh Supplement*, is indicated the page of the *Manual* on which the topic is discussed or is to be inserted. In each case where the topic appeared first in one of the Supplements, the number of the page of the Supplement on which the discussion first appears is entered in parentheses next after the number of the page of the *Manual* on which the discussion is to be inserted. So the reader may find directly the material on a given topic in this *Seventh Supplement* by turning in the Text and the Notes to the left-hand marginal number corresponding to the number of the page in question in the *Manual*. Items treated in this *Seventh Supplement* alone may be found by use of the Index on pages 1649 ff.

To those correspondents who have assisted me with corrections and additions for the work I would express my hearty appreciation. The labors in accumulating and recording the scattered materials with anything approaching completeness and accuracy are not light. Again I ask very earnestly that students of English between 1050 and 1500 send me information of their work, and reprints of their articles, especially such as are issued in less accessible publications.

My *Fifteenth Century Writings in English* is progressing steadily despite the impediments constantly imposed by the dispersal of the materials, the complications of their relations, and the fact that much of the territory is unworked soil. I hope that the book will be ready for publication in the near future.

John Edwin Wells.

New London, Connecticut,
September, 1938.

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SEVENTH SUPPLEMENT TO A MANUAL OF THE WRITINGS IN MIDDLE ENGLISH

1050-1400

TEXT

The following pages contain additions and corrections for the text of the *Manual* and the six Supplements already published, and also changes of statement necessitated by studies and editions printed or become accessible since June, 1935. A few points of new knowledge not admissible into the classes of general statement to which the Text of the *Manual* is restricted, are omitted here; the Bibliographical Notes (*infra*, pages 1593 ff.) indicate all such matter.

A number at the left of a paragraph or of a topic-head indicates the page of the *Manual* on which the topic is discussed, or is to be inserted. An accompanying number in parentheses indicates the page of a Supplement (*First*, *Second*, *Third*, *Fourth*, *Fifth*, or *Sixth*) on which the item is considered. The words 'above' and 'below' refer to this *Seventh Supplement*.

CHAPTER I—ROMANCES

2 ¶ 2 (1443). Taylor opposes Trounce's East Midland ascriptions of some of the tail-rhyme romances, and his judgment that the fountain-head of the tail-rhyme romance style is East Anglian.

Eger and Grime. From the rhymes Basilius judges that the language may be Northern English, not necessarily Central or Northeastern Scottish.

8 KING HORN [1]. 1343 l. 7, *for* south of the Mull *read* north of the Mull.

18 LYDGATE'S GUY [10]. A text is in MS. Harvard Coll. Libr. Eng 530 f. 4 v (c. 1440).

23 ATHELSTON [14]. Taylor holds the original dialect to be not Norfolk but North-East Midland, north of Robert of Brunne's region; accepts Zupitza's dating of about 1350; and believes that first-hand knowledge of localities, etc., not borrowing from chronicles, is the source of the local details.

30 GEOFFREY OF MONMOUTH [17]. The *Historia* is in MS. Huntington Libr. EL. 1121 (34.C.9). Two manuscripts, one late twelfth century, one thirteenth century, each containing *De Gestis Britonum* along with other Latin pieces, were sold by Sotheby & Co. from the Clumber Library, February 15, 1938, as lots 1201 and 1202.—Miss Vorontzoff, opposed by Arnold, suggests that Wace's translation was made from a lost French version of Geoffrey.

36 MORTE ARTHURE [21]. Gordon and Vinaver show that the Winchester text of Malory's *Morte Darthur*, Book V, follows this romance very closely, often using from it phrasing, whole lines and parts of lines, and groups of lines, and that Caxton's version of Malory is a thorough revision of the original text. Miss Vorontzoff urges that the Malory versions and the *Morte Arthure* are from a common source.

54 SIR GAWAYNE AND THE GRENE KNIGHT [31]. Savage promises a book supporting his proposal that the poem 'was written either for the marriage of Enguerrand de Coucy, seventh Sire de Coucy, and Isabella, eldest daughter of Edward III (celebrated at Windsor in July, 1365), or somewhere about the time of Coucy's departure from the English court in 1376, when, or after, he had announced his intention of resuming his feudal obligations to the King of France, his lawful sovereign.'

61 THE AWNTYRS OFF ARTHURE [36]. Hooper argues that the original dialect is Northern, and that it is improbable that the same author wrote this poem, the *Morte Arthure*, and the *Pistill of Susan*.

84 THE SOWDONE OF BABYLONE [49]. MS. Phillipps 8357 is now MS. Robert Garrett Libr. 140 (c. 1450), Baltimore, Maryland.

92 THE FILLINGHAM FIRUMBRAS [56] and OTUEL AND ROLAND [56a]. The Fillingham MS., now Br. Mus. Additional 37492 (second half of 15th cent.), contains *Firumbras*, *Otuel and Roland*, *The Eremyte and the Owtelawe* (see page 174 [14]), *The Fendys Parlement*, and *The Mirror of the Periods of Man's Life*.

The Fillingham *Firumbras* [56], on ff. 1-30 r, is a fragment of 921 couplets, each verse with two stresses before, and three after, a cæsural pause. The piece appears to be a close translation of a not extant text of the French *Fierebras*. The date is between 1170, the date of the French original, and the second half of the fifteenth century, the date of the manuscript. The verse and the language show no Chaucerian influence.

The Fillingham *Otuel and Roland* [56a], on ff. 30 v-76 r, consists of 2786 extant verses in tail-rhyme aabccbddbeeb or aabaabccbddb or aabccbddbddb. Verses 1-1691, to the capture and baptism of Garcy, are an English *Otinel*, dealing with the story of Otuel; verses 1692-2786 deal with the matter of Chapters 16, 18-27, of the *Turpin*, with the battle of Roncesvalles and the death of Roland. Miss O'Sullivan urges an English source common with the Auchinleck *Otuel*, and a date not later than the Auchinleck MS. (first quarter of 14th cent.).

100 THE LYFE OF ALISAUNDER or KING ALISAUNDER [65]. The British Museum printed leaves (see page 106 [71]) are styled by Magoun fragments of an expanded version of *King Alisaunder*.

106 GILBERT HAY'S BUIK OF KING ALEXANDER [70]. The second manuscript came into the possession of the British Museum in 1923, and is now MS. Additional 40732.

106 FOUR FRAGMENTS OF AN OLD PRINT [71]. See page 106 [65], above.

108 THE SEEGE OF TROYE [73]. Hofstrand locates the dialect of the original just south of the Wash and the Lincolnshire border. He holds that the four manuscripts have a common (not the ultimate) original, Lincoln's Inn being independently derived from it and the most reliable manuscript; that Harley was copied from a good original; and that Egerton may have gone through oral transmission.

110 LYDGATE'S TROY-BOOK [75]. Atwood confirms Bergen's evidence that this piece is a faithful but very prolix reproduction of most of the details in Guido's *Historia*, with original and borrowed additions; and holds that it is not considerably indebted to French sources; that the second source is Ovid's *Metamorphoses* with some use of the *Heroides* and the *Amores*, and some other Latin authors; and that it was somewhat influenced by Chaucer's *Legend of Dido* and *Troilus and Criseyde*.

111 LYDGATE'S SIEGE OF THEBES [79]. A copy is in MS. Pierpont Morgan Libr. 4 ff. 1-78. MS. Macro 102-Gurney (Hist. MSS. Comm. p.160) was sold by Sotheby & Co., March 31, 1936, lot 150.

134 SIR DEGARE [95]. The unique copy of the de Worde print is in the Pierpont Morgan Library.

155 DISTRUCTIO JERUSALEM [106]. MS. Ashburnham CXXX (alliterative version) is now MS. Huntington Libr. HM 128.

CHAPTER II—TALES

170 THE GAST OF GY [9]. Thirty-seven lines of this piece are in MS. Boies Penrose Libr. 10, Devon, Pa.

174 THE EREMYTE AND THE OUTELAWE [14]. A text is in MS. Br. Mus. Additional 37492 f. 76 v (Fillingham MS.).

176 THE LAMENT OF THE SOUL OF WILLIAM BASTERDFELD or THE ADULTEROUS FALMOUTH SQUIRE [17] is in MS. Boies Penrose Libr. 10 f. 160 v, Devon, Pa.

178 DAME SIRIȝ [20]. Schröder urges the correctness of the name 'Sirith'; dates the original from the district between Midland and North about 1200; judges the original of MS. Digby written from memory whose lapses were supplied with couplets, though no complete couplet version ever existed; holds that the tale is not based on a dramatic predecessor; and believes that the *Interludium* is based on the extant *Dame Siriȝ*.

180 3. FABLES, BESTIARIES, ANIMAL TALES. Wilson presents evidence of additional lost fables and animal tales.

183 III. ANIMAL TALES. See under page 180 3., above.

CHAPTER III—CHRONICLES

191 LAYAMON'S BRUT [3]. Visser argues that the poet 'made no use of Latin works except to some extent Geoffrey's *Historia*,' and that he was acquainted with Welsh oral tradition; and does not believe a Norman chronicle of a Wace-Gaimar basis was the main source.

198 THE SHORT METRICAL CHRONICLE OF ENGLAND [5]. The Rawlinson fragment (see page 1347 [5]) is on ff. 12, 11, 6, and 7. Another fragment is on MS. Cotton Caligula A XI f. 14. In MS. Cbg. Univ. Libr. Gg I 1 f. 484 v is a translation of a version into French. Zettl, editor of the manuscripts, discusses the sources, manuscript relations, dialect, etc., of the several versions, and judges the original not more than 900 verses long, probably by an English-born cleric south of the Ribble-Humber line. He notes that the chronicles in MSS. College of Arms VIII (English prose), XXXI (French verse), and LVIII (*not* LVII; English prose) do not present a version of this *Short Chronicle*.—A fifteenth-century manuscript from the Phillipps Collection extending from Edward the Confessor to the coronation of Henry VI, sold by Sotheby & Co., June 29, 1936, lot 105, probably belongs to the third type of this *Chronicle* (see page 198).

202 THE BRUCE [8]. Brie has discussed extensively the *Bruce*, the bases of its undertaking, its patriotic content and ideas of freedom, its religious and clerical elements, its peculiar type, and its sources.

204 TREVISA'S TRANSLATION OF HIGDEN'S POLYCHRONICON [9]. Texts are in MS. 151 (Ingilby; 15th cent.), Robert Garrett Libr., Baltimore, Maryland, and MS. 12 (Smith-Roper; c. 1400), Boies Penrose Libr., Devon, Pa. Higden's Latin is in MSS. Garrett 152, Harvard Coll. Libr. Lat. 116, and Huntington Libr. HM 132.—Two Latin manuscripts—one, 182 leaves, late 14th century; the other, 235 leaves, early 15th century—were sold by Sotheby & Co. from the Clumber Library, February 15, 1938, lots 1209 and 1210.

206 THE BRUT OF ENGLAND [10]. The following manuscripts and their location in 1935-1937 are to be noted: Huntington Libr. HM 113 (Phillipps 8857; to 1409), HM 131 (Buccleugh, Henry White, H. V. Jones; to 1418), HM 133

(Hellman, Smith; imperfect), HM 136 (Phillipps 8858; to 1422); Univ. of Chicago DA.130.B.89 (Quaritch Cat. 344 item 8; to 1374) and DA.130.B.9 (Phillipps 2706; to 1445); Folger Shakespeare Libr. 725.2 (Phillipps 3784; to 1418); Harvard Coll. Libr. Eng 587 (Ashburnham 110; ending in 1419); Robert Garrett Libr. 150, Baltimore, Maryland (Leighton sale, 1921; to 1418); Plimpton Libr. MS. 261 (Phillipps 191; to 1434), New York City; and Libr. Julius Wangenheim, San Diego, California, MS. 1 (Inchiquin), with first and second continuations, ending imperfect with the siege of Rouen. The following manuscripts have been offered for sale or sold recently: 1. 214 leaves (15th cent.) to accession of Edward IV, Maggs Bros., London, Cat. 621 (1936) item 27;—2. 103 leaves (early 15th cent.), imperfect at end, concluding with Henry III, Sotheby & Co., sold to Ellis, March 22, 1937, lot 107;—3. ff. 1-75 of MS. (15th cent.), ending with 1419, followed by a *Vindicta Salvatoris*, from the Aldenham Collection, Sotheby & Co., sale March 22, 1937, lot 108; same advertised by E. P. Goldschmidt & Co., London, Cat. 44 (April, 1938) item 4;—4. 219 leaves (c. 1440), abridged version and continuation to accession of Henry VI, with exordium and prologue, Sotheby & Co., sale April 27, 1937, lot 250;—5. 131 leaves of 134 (c. 1450), with arms of Sir James Ware (1594-1666), concluding about 1420, No. 22 in Bernard's *Cat. MSS. Angliæ*, advertised by Francis Edwards, London, Cat. 619 (January, 1938);—6-8. three manuscripts from the Clumber Library, (a) 175 leaves (14th cent.) ending with 1332, (b) 151 leaves (15th cent.) ending with 1419, (c) 222 leaves (15th cent.) ending with 1417, Sotheby & Co., sale February 15, 1938, lots 1140-42;—French MS., 20 leaves (late 14th cent.) to Edward III with additions from French and Latin, Maggs Bros., London, Cat. 636 (1936) item 30.—Starke has discussed the *Brut* at length, its original extent, its growth, its content, its merits, and its features of form, and the verse treatments represented ir it.

CHAPTER IV—WORKS DEALING WITH CONTEMPORARY CONDITIONS

209 FRAGMENTS IN CHRONICLES. Starke has pointed out in the *Brut of England* (see page 206 [10]) extensive use of the political verse.

220 II. PROPHETIC WRITINGS. MS. Macro 116 (16th cent.) of the History and Prophecies of Merlin in English, was sold by Sotheby & Co., March 31, 1936, lot 156, to Kyrle Fletcher.

223 THOMAS OF ERCELDOUNE [25]. Schmidt judges the extant ballad versions to go back to the romance.

229 A LAMENT AFTER THE DEATH OF ROBERT DE NEVILLE [29a] is represented in a fragment of four verses, 'Wel, qwa sal thir hornes blau', quoted in a law-suit in 1331. Neville died c. 1280.

238 'PRYD, P[RYD] WO THOW BE. MATER UISYORUM' [45a] is the opening of 24 verses against Pride and flaunting manners, alternately English (4-stress) and Latin (3-stress) abab, discovered by Curtis on a strip of vellum among the Ormond MSS. in Kilkenny Castle, and judged by Flower to be in a hand of towards the end of the fifteenth century, and considered by Miss Day to be in their present form Central or North Midland of 1450-1500. On the strip with this piece is '*Gracius and gay*' (see page 497 [26d], below). Another text of 'Pryd, pryd' appears to be in the Public Record Office, Chancery Miscellanea, Bundle 34, File I, No. 12 (all MS. c. 1400).

238 LINCOLN CATHEDRAL CHAPTER LIBRARY MS. 132 SCHOOLBOY VERSES [45b]. At the end of a treatise by John de Garlandia in MS. Lincoln Cath. Chap. Libr.

132 f. 100 r (13th-14th cent.) are written 24 schoolboy verses aabccb, 'Wenest þu husch wt þi coyntyse', followed by a Latin rendering, complaining of the treatment received from the schoolmaster.

244 THE VISION CONCERNING PIERS PLOWMAN [51]. The following manuscripts are now in the Huntington Library: HM 114 f. 1 r (Phillipps 8252; B-text); HM 128 ff. 96 r-97 v (Ashburnham CXXX; fragment) and ff. 114 r-206 r (B-text); HM 137 (Phillipps 8231; C-text); and HM 143 ff. 4 r-109 v (Sotheby sale 1924; C-text). Chambers has classified these manuscripts and has presented bases for their evaluation, and has shown their relationships and values for the text. Haselden and Schulz have presented evidence that the inscription 'Robert or will*iam* langland made pers ploughm*an*' in MS. HM 128 was written in the sixteenth century.—In March, 1937, Wm. H. Robinson Ltd, of London, advertised (Cat. 62 item 1) a manuscript of 114 vellum leaves comprising (a) the C-text ending with line 88 of the last passus, and (b), on the last 17 leaves, *La Estorie del Euangelie* (see page 324 [69], below), 'Sum while i was wt synne ibonde'. This manuscript is in the same hand as, and was until recently bound with, the Clopton manuscript of *Handlyng Synne* and *Meditations of the Supper of Our Lord Jesus*, the arms on whose first page show it to have been written before 1403 (see pages 342 [2] and 358 [28], below).—Miss Devlin modifies Miss Kellogg's dating (see page 1448) of some of Brunton's sermons. A detailed analysis of the thought of the A-text leads Dunning to judge that the *Visio* and the *Vita* are two quite distinct poems, both by the same author; that the *Vita* is 'not a continuation of the *Visio*', but is 'a corroboration or a corollary'; and that the writer of the B-text either misunderstood or deliberately changed the purpose of the writer of the A-text. Miss Marc^{tt} points out striking features indicating that B-text Passus XIII 21-201, the Doctor at the house of Conscience, may have as its model William Jordan, the Dominican controversialist. H. W. Wells holds that the three lives

CHAPTER IV—WORKS DEALING WITH CONTEMPORARY CONDITIONS

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238 LINCOLN CATHEDRAL CHAPTER LIBRARY MS. 132 SCHOOLBOY VERSES [45b]. At the end of a treatise by John de Garlandia in MS. Lincoln Cath. Chap. Libr.

CHAPTER V—HOMILIES AND LEGENDS

272 HALI MEIDENHAD [1]. Miss Bethurum has indicated differences between the style of the *Ancren Riwle*, *Sawles Warde*, and *Hali Meidenhad*, and that of the three saints' legends of the 'Katherine Group'; she traces the legends to Aelfric's *Lives*.

272 SAWLES WARDE [2]. See under [1], above.

276 SEVEN PETITIONS OF THE PATER NOSTER [8a], 'Lestnit nou and habbit lest', is a complete sermon of 128 short lines in couplets in MS. Bodley Additional E 6, the first 82 verses in a thirteenth-century hand, the rest in a hand with fourteenth-century characteristics.

277 (1057) (1266) REDDE RACIONEM VILLICACONIS TUE [9a]. A text is in MS. Univ. Coll. Oxf. 97 p. 169, and another imperfect at the end is in MS. Huntington Libr. HM 502 f. 1 r (Phillipps 11929; early 15th cent.).

277 GREGORY PER PROPRIUM SANGUINEM [10a]. Pfander has printed the prose sermon of about 5000 words *Per Proprium Sanguinem* (*Hebrews* IX) by the Austin friar John Gregory, of Newport, Monmouthshire, in MS. Univ. Coll. Oxf. 97 p. 324 (early 15th cent.).

278 THE LAMBETH HOMILIES [12]. Wilson believes the dialect almost certainly West Midland, perhaps more central than that of *Sir Gawayne and the Grene Knight*.

282 THE ORMULUM [14]. Ker has noted that portions missing from the Bodleian MS. are represented in the transcript made by Vlitius in 1669 in MS. Lambeth 783.

285 WORCESTER CATHEDRAL CHAPTER F 10 SERMONS [16h]. Three sermons, c. 1400, in this manuscript have been edited by Miss Grisdale.

287 THE NORTHERN HOMILY CYCLE [18]. In the Huntington Library are MS. HM 129 (Phillipps 20420), and also de Gretham's *Miroir des Evangiles*, MS. HM 903 f. 68 r. From a passage in the homily for Septuagesima Sunday on papal prohibition of missions to Saracens, Carver judges that the cycle was written between January, 1295, and July, 1306, and perhaps before October, 1303. He finds indications that the author belonged to one of the Mendicant orders.

292 THE SOUTHERN LEGEND COLLECTION [19]. Miss Wells accepts the date of c. 1255 for the *Legenda Aurea*; finds additional confirmation of the dating 1275-1285 for the *Southern Collection*; presents evidence that MS. Harley 2277 is closer to the author's original than the slightly earlier MS. Laud 108, and that this original represented by Harley shows definitely use of the *Legenda Aurea* as a basis for the *Collection*, and so makes more plausible the assumption of a single author for the *Collection*.—Miss D'Evelyn and Miss Mill are preparing an edition of MS. Harley completed from MS. Corpus Christi.

301 THE FESTIAL OF JOHN MIRK [20]. Young has printed from MS. Harley 2250 f. 85 r an independent text of a section of the *Festial* informing unlearned priests on questions associated with Maundy Thursday and Holy Saturday. Miss Steckman is preparing an edition of a late fifteenth-century revision in MSS. Harley 2247 and Royal 18 B XXV, that contains some new sermons written apparently for the public.

306 LEGENDS BY LYDGATE [23]. *Albon* and *Amphabel* are in MS. Huntington Libr. HM 140 f. 1 r (Phillipps 8299; 15th cent.).

312 JULIANA [49]. On Bodley 34 and Aelfric's *Lives*, see under page 272 [1], above.

312 KATHERINE [50]. A manuscript *Lyf and Martirdom of Seynt Kateryne* [of Alexandria] *Virgyne and Martir*, 64 leaves (c. 1400) with the Towneley Collection bookplate, was sold from the Aldenham Collection to Maggs Bros. by Sotheby & Co., March 22, 1937, as lot 97.—On the style and the sources of the 'Katherine Group' legends, see under page 272 [1], above.—313 l. 16, Capgrave's *Katherine* is in rime royal.

314 MARGARET [52]. The Petworth MS. *Horae* containing at its end a copy of the prose life of Margaret (see Brown Reg 2. item 1641) on 32 pages (early 15th cent.) was advertised by Francis Edwards Ltd, of London, Catalogues 600 item 203 (1936) and 619 item 147 (January, 1938).—See under page 272 [1], above.

314 (964) ROBERT OF KNARESBOROUGH [53a]. The Newcastle MS. (c. 1400) of 63 leaves was sold by Sotheby & Co. from the Clumber Library, February 16, 1938, lot 1295.

324 LA ESTORIE DEL EUANGELIE [69]. A text follows the *Vision of Piers Plowman* on the last 17 leaves of the manuscript (before 1403) advertised March, 1937, by Wm. H. Robinson Ltd, of London, Catalogue 62 item 1 (see pages 244 [51], above, and 342 [2], 358 [28], below).

328 THE FIFTEEN SIGNS BEFORE JUDGMENT [75]. Beginning with the second day, 'Second day of þat senyte', at the top of an odd paper leaf (15th cent.) in MS. Br. Mus. Additional 40166 f. 12 r, is a treatment in 18 verses concluding with the sixth day.

335 THE VISION OF TUNDALE [81]. An imperfect text is in MS. Boies Lenrose Libr. 10 f. 164 v (15th cent.), Devon, Pa.

CHAPTER VI—WORKS OF RELIGIOUS INFORMATION AND INSTRUCTION, ETC.

339 THE CURSOR MUNDI [1]. MS. 142 McGill University, Montreal, Canada, is 4 leaves (*c.* 1400) containing lines 20129-20314.

342 HANDLYNG SYNNE [2]. In the spring of 1938 Wm. H. Robinson Ltd, of London, advertised (Catalogue 65 item 53) a manuscript of 92 vellum leaves of which ff. 1-84 v contain the *Handlyng Synne*, and ff. 84 v-92 the text of *Meditations of the Supper of Our Lord Jesus* (see page 358 [28], below). At the foot of the first page are the arms of Sir William Clopton (1350-1421) and those of his family connections. An heraldic expert has judged that 'the date of the painting of the Arms on the MS. would apparently be before 1403, as after the death of Besford the wife's Arms would have been on an inescutcheon of pretence instead of being impaled.' This manuscript is apparently in the hand of the *Piers Plowman* manuscript (see page 244 [51], above) with which it was bound until recently. A text of the *Manuel de Péchés* is in MS. Huntington Libr. HM 903 f. 1 (14th cent.).

345 A3ENBITE OF INWYT [4]. Francis reports in St. Augustine's Library, Canterbury, two copies of Friar Lorens' *Somme le Roi*, one identified with MS. Cotton Cleopatra A V.

350 (1452) SPECULUM CHRISTIANI [10b]. A text is in MS. Huntington Libr. HM 124. On 'Mary, moder, well thou be', MS. 'Saxby Psalter', see page 533 (1078) [196], below.

350 THE SEVEN SINS, THE PATER NOSTER, ETC. [11]. The Commandments, the Pater Noster, part of the Communion Service, are in MS. Robert Garrett Libr. 144, Baltimore, Maryland.

353 THE PATER NOSTER ALONE [13]. On the MS. Bodley Add. E 6 sermon, see page 276 [8a], above.

354 THE COMMANDMENTS ALONE [15]. On ff. 8 and 9 of MS. Rawlinson poet. 145 is the conclusion of a prose commentary on the Commandments.

356 HOW TO HEAR MASS [19]. A later abridged form is in MSS. Douce 302 f. 10 v (Audelay's poems) and Harley 3954 f. 74 r (c. 1420).

357 OF THE SACRAMENT OF THE ALTAR [23]. See the insertion, lines 727 ff., in the *Castel of Love* (see page 366 [45], below).

357 PRAYERS AT THE LEVATION are [24e] 'Ihesu my lord welcom þu be', MS. Challoner p. 404 (1400-1440), and [24f] 'Eyl my lord in wom ich leue', MS. Hereford Cathedral O IV 14 inside back cover (see page 384 (976) [22]).

358 THE MEDITATIONS OF THE SUPPER OF OUR LORD JESUS [28]. In the spring of 1938 Wm. H. Robinson Ltd, of London, advertised (Catalogue 65 item 53) a manuscript owned before 1403 by Sir William Clopton, containing the *Handlyng Synne* followed at f. 84 v by the *Meditations* (see pages 244 [51] and 342 [2], above).

359 THE MYRROUR OF THE BLESSED LYF OF IESU CRIST [29]. Two manuscripts from the Aldenham Library, one of 128 leaves, c. 1430, and the other of 129 leaves (about 20 leaves missing), c. 1450, were sold by Sotheby & Co. to Ellis, of London, March 22, 1937, as lots 45 and 46.

361 INSTRUCTIONS FOR PARISH PRIESTS [38]. See page 301 [20], above.

361 THE ANCREN RIWLE [40]. Magoun shows the lack of authority for the title *Ancren Riwle*, and the preferableness of *Ancrene Wisse*. Miss Allen has reported a new Anglo-Norman version in MS. Trinity Coll. Cbg. 883 (late 13th or early 14th cent.). See under page 272 [1], above.

366 ORDINANCE AND CUSTOMS OF ST. LAWRENCE [44a]. An English Ordinance and Customs is preserved (14th cent.) in the Chartulary of the Hospital of St. Lawrence at Canterbury in MS. Cbg. Univ. Libr. Addit. 6845 (formerly Phillipps 6845) and in a MS. from the Clumber Library sold by Sotheby & Co., February 15, 1938, lot 1143.

366 THE CASTEL OF LOVE [45]. 368 ¶ 2. The Egerton version has a prose introduction and a title *Myrour of Lewed Men.*

368 THE ABBEY OF THE HOLY GHOST [46]. Texts are in MSS. Corpus Christi Coll. Cbg. 155, and Plimpton Libr. 263 (c. 1440), New York City.

373 (1353) A TRETYS OF ÞE SEUENE POYNTES OF TREWE LOUE [54]. A text is in MS. 256 f. 85 (15th cent.) in the Plimpton Library, New York City. Wichgraf adds MSS. Corpus Christi Coll. Cbg. 268 f. 54 r (Northerly; 15th cent.), Bibl. Publ. de la Ville de Cambrai 255 (Midland; 15th cent.), and Bodleian e Museo 160 f. 116 r; and Latin MSS. Bodleian 549 (early 15th cent.), St. John's Coll. Cbg. 84 (14th cent.), and Lambeth 436 (15th cent.). A Latin text of the *Horologium* is in MS. 17 (15th cent.) in the Library of Holy Name College, Washington, D.C.

CHAPTER VII—PROVERBS AND PRECEPTS, AND MONITORY PIECES

374 THE TRINITY COLLECTION [2]. The manuscript and the dialect are to be associated with Cerne Abbas, Dorsetshire.

375 THE PROVERBS OF ALFRED [5]. Ker has located and edited the three surviving leaves of MS. Cott. Galba A XIX containing portions of the *Proverbs*. He notes no evidence for the assumption that James's extracts are taken not from the original but from a transcript owned by Allen. The contents of MS. Maidstone (see page 1173) connect it with the Priory of St. Andrew at Northampton.

378 THE DISTICHS OF CATO [8]. A text is in MS. Huntington Libr. HM 78 (c. 1600; Newdigate sale). Burgh's version is in MS. Huntington Libr. HM 144 ff. 113r-134v (15th cent.; formerly Huth 7).

380 HOW THE GOOD WIFE TAUGHT HER DAUGHTER [10]. MS. Ashburnham CXXX is now Huntington Libr. HM 128.

382 MISCELLANEOUS SCRAPS OF PITHY UTTERANCE [12]. In MS. Macro 18 f. 42 (14th cent.) sold by Sotheby & Co. to Creswick, March 30, 1936, lot 75, are several proverbial sayings on evil things in a nation, 'Loud Kyngwilfull, bisschop slaw,' etc.

384 (976) [22]. On 'Eyl my lord in wom ich leue', see page 357 [24f], above.

387 ERTHE UPON ERTHE [26]. A text is in MS. Huntington Libr. HM 744.

392 KILKENNY LIBER PRIMUS FRAGMENT [38a]. Seymour has printed ten long verses aabbccddeee beginning 'Þat ful unęþe eny more me miȝt þer on bringe', discovered by McNeill in the Corporation book *Liber Primus Kilkenniensis* f. 1, and judged by Miss Day as probably South-West Midland of the late thirteenth or early fourteenth century. God sowed the seed, but it took no root in man's hard heart; on the Cross He sprinkled it with His sweet heart's blood, then it caught root a little, and since then many a man has shed his blood for it.

394 TWO LULLABIES [44]. The Latin form of 'Lollai, lollai' is in MS. Harley 913 f. 62 r.

395 'HERKENETH ALLE NOW TO ME' [46a]. In MS. Rawlinson poet. 145 ff. 9 and 10 (1300-1350) is the beginning of an English poem on Charity, Purity of Heart, etc., opening 'Herkeneþ alle now to me.'

CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

398 THE STORY OF JOSEPH [2]. The end of the story of Joseph settling Jacob in Egypt is in MS. Boies Penrose Libr. 10 f. 1 (15th cent.), Devon, Pa.

399 PETY IOB [5]. Rolle's *Parvum Iob* is in MS. Robert Garrett Libr. 87, Baltimore, Maryland.—399 l.3, *for* Ff II 38 f. 19 *read* Ff II 38 f. 6.

401 ROLLE'S COMMENTARY ON THE PSALTER [14]. Texts are in MSS. Huntington Libr. HM 148 f. 23 r and HM 501.

402 THE WEST MIDLAND PROSE PSALTER [17]. The uncertainty of the comparative dates of composition, and Miss Serjeantson's assignment of the dialect of this item to Southern Northamptonshire, cause Reuter to point out the unsuitableness of the titles 'West Midland Prose Psalter' and 'Earliest Complete English Prose Psalter'. His study of the French loan-words and his comparison with the Latin and French versions lead him to judge the English to be chiefly a translation from a French psalter represented by the some hundred years later French glossed psalter Bibliothèque Nationale MS. fr. 6260.

407 CLEMENT OF LANTHONY'S HARMONY OF THE GOSPELS [31]. A text is in MS. Phillipps 7157 (early 15th cent.), now MS. Plimpton Libr. 268, New York City.

410 THE WYCLIFFE-PURVEY TRANSLATIONS OF THE BIBLE [41]. The Purvey *New Testament* is in MS. Huntington Libr. HM 134 (Lever; 15th cent.) and MS. 3 (Fitzwilliam: 14th cent.) in the Library of W. K. Richardson, of Boston, Mass. Other MSS. are as follows: *New Testament*, MS. Pierpont Morgan Libr. 362 (Amherst of Hackney; 14th cent.); MS. 2 (Leconfield; 14th cent.) Boies Penrose Library, Devon, Pa.; MS. 269 Plimpton Library (c. 1400; *Acts*, *Epistles*, *Revelation*), New York City; *Bible* and *New Testament*, MSS. 12 (Acland; c. 1400-1410) and 13 (Hope; early 15th cent.) of the Library of John H. Scheide, Titusville, Pa.

CHAPTER IX--DIALOGUES, DEBATES, CATECHISMS

418 THE OWL AND THE NIGHTINGALE [8]. Dickins communicates the following in *Le Traité de Walter de Bibbesworth* (c. 1280-90), indicative of familiarity of the Owl and Nightingale debate: 'Alons ore iuer a boys,/ Ou la russinole, the nithingale,/ Meuz chaunte ki houswan en sale'.

Wilson has discovered in the catalogue, made in 1400 and preserved at Welbeck, of the monastic library at Titchfield entry of a manuscript under the heading of Theology with the press-mark C.II., whose last item is 'De conflictu inter philomenam et bubonem in anglicis'. The contents as listed show this is not MS. Jesus or MS. Cotton. In the same catalogue among the books 'in gallico' is Q.XVI. with the entry 'Altercaciones inter bubonem et philomenam'.

CHAPTER X—SCIENCE, INFORMATION, DOCUMENTS

427 THE MASTER OF GAME [2]. A text is in MS. Huntington Libr. EL. 1123 (35.B.63) (15th cent.).

429 BOSTON MEDICAL LIBRARY PIECES [10a]. In MS. Boston Medical Libr. 24 ff. 76, 139 v-143 v, 143-53, mixed with some Latin and French medical treatises and recipes are some recipes in English. The manuscript is in various hands and dates of 1250-1450.

430 (1070) SLOANE 5 PLANT GLOSS [16c]. Rohde reports that this is a translation of the Pseudo-Macer *De Viribus Herbarum*, by John Lelamour.

432 THE STATIONS OF ROME [29]. In 1937 Wm. H. Robinson Ltd, of London, advertised (Catalogue 63 item 71) a manuscript roll fifteen feet by four inches, of the middle fifteenth century, containing this piece.

433 THE STATIONS OF JERUSALEM [30]. A text of 868 lines, 'God that made both heven and hell', is in MS. Huntington Libr. HM 144 f. 67 r (15th cent.), formerly MS. Huth 7.

433 THE TRAVELS OF SIR JOHN MANDEVILLE [31]. MS. Phillipps 8252 is now MS. Huntington Libr. HM 114 f. 131 r. A Latin text is in MS. Plimpton Libr. 264, New York City.—1358, Maggs Bros. note (Catalogue 621 item 17) that their manuscript of 118 leaves bears on its first leaf the arms of a member of the Yorkshire family of Norton, and has on its first leaves rules of health for each month of the year.

438 DE PROPRIETATIBUS RERUM [35]. A text is in MS. Plimpton Libr. 263 (c. 1440), New York City.—438 l. 5, *for* de Worde in 1491 *read* de Worde in 1495.

439 THE CONSTITUTIONS OF MASONRY [40]. This piece, which is in MS. Royal 17 A I f. 1 (c. 1400), borrows much from the *Lay-Folks' Mass-Book*.

CHAPTER XI—ROLLE AND HIS FOLLOWERS

447 THE PRICKE OF CONSCIENCE [4]. Texts are in MSS. Huntington Libr. HM 125, 128 (Ashburnham CXXX), 130 (Phillipps 3126), and 139 (Phillipps 9412); MS. Robert Garrett Libr. 138 (Yates Thompson), Baltimore, Maryland; MS. Harvard Coll. Libr. Eng 515 (Halliwell); and MS. Wellesley Coll. Libr. 8. Sotheby & Co. sold to Maggs Bros. from the Aldenham Library on March 24, 1937, lot 310, a manuscript (14th cent.) of 133 leaves, beginning about line 156 'To mekenesse and to love . . .'; and on July 1, 1938, sold lot 523, a manuscript (early 15th cent.) the property of the Hon. Sherman Stonor, containing at its f. 147 r an incomplete *Pricke*, and presenting also a *Stimulus Amoris*, a *Scale of Perfection*, and a *Contemplations of the Dread and Love of God*.

449 THE FORM OF PERFECT LIVING [5]. Texts are in MSS. Huntington Libr. HM 127 (Powis Castle) and 502 (Phillipps 11929).

451 A COMMANDMENT OF LOVE TO GOD [7]. The Ingilby MS. (see page 1071 [7]) is now MS. Huntington Libr. HM 148 f. 204 r (early 15th cent.).

452 OF GRACE [12]. A text 'Gratia Dei' is in MS. Huntington Libr. HM 148 f. 1 r (early 15th cent.; formerly Ingilby).

454 BENJAMIN MINOR [22]. A text is in MS. Huntington Libr. HM 127 (14th cent.).

457 THE TWELVE PROFITS OF TRIBULATION [39]. A text is in MS. Plimpton Libr. 256 f. 35 (15th cent.), New York City.

457 THE TWELVE PROFITS OF ANGER [39a], in the fifteenth-century MSS. Cbg. Univ. Libr. Ff II 38 f. 19 r and Pepys 1584 f. 97 v, is a rendering in 26 stanzas abababab, Midland with some Northern forms, independent of the prose version (see page 457 [39]) of *De Duodecim Utilitatibus Tribulationis*. The essential material of the prose is presented in nine introductory stanzas, fourteen stanzas on the profits, and three concluding stanzas.

459 CONTEMPLATIONS OF THE DREAD AND LOVE OF GOD [48]. A text is in MS. Huntington Libr. HM 127. A manuscript (early 15th cent.), the property of the Hon. Sherman Stonor, containing on its ff. 127 v-146 v a text of this treatise, and having also a *Scale of Perfection*, a *Stimulus Amoris*, and a *Pricke of Conscience*, was sold by Sotheby & Co. as lot 523, July 1, 1938.

460 STIMULUS AMORIS [52d], wrongly attributed to Bonaventura, appears in an English version ascribed to Hilton in the Stonor manuscript ff. 78-127 (see page 459 [48], above). To Rolle the English is ascribed in some of the many manuscripts, and the Latin in some of the others.

460 THE SCALE OF PERFECTION [54]. Texts are in MSS. Huntington Libr. HM 112 (Brooke sale, 1921) and 266 (Phillipps 2180), and Plimpton Libr. 257 (Sotheby & Co., sale December 16, 1929, item 748), New York City. On the Stonor MS., see page 459 [48], above. Miss Gardner holds that Books I and II are probably independent in origin; finds few variations in the MSS. of Book II; arranges in four groups the MSS. of Book I on the bases of short additions and insertions and the presence or absence of the Holy Name passage in Chapter 44; and regards as representative of Hilton's original text the MSS. with the Holy Name passage and without the shorter insertions.

CHAPTER XII—WYCLIFFE AND HIS FOLLOWERS

468 THE SERMONS [6]. Talbert argues that the Bodley 788 sermons were prepared, compiled, and used by and for Poor Priests: and that they were written or enlarged over the period c. 1377 to c. 1412, particularly during 1382-83.

471 THE TEN COMMANDMENTS [11]. A text is in MS. Huntington Libr. HM 744.

474 CHURCH TEMPORALITIES [30]. A text is in MS. Huntington Libr. HM 503.

CHAPTER XIII—PIECES LYRICAL IN IMPULSE OR IN FORM

490 ANCREN RIWLE FRAGMENT [1b]. In the *Ancren Riwle* is a fragment of a lyric, 'Euer is þe eie to þe wude leie, / Þerinne is þet ich luuie'.

490 'SALE MAK WUS AL TO DO' [3a] is the final line of two couplets otherwise in French quoted by Walter de Heminburgh as sung by the sons of the barons while their elders were in council in the reign of Edward I.

491 TWO WORCESTER CATHEDRAL FRAGMENTS. [7b] 'He may-cume to mi lef bute by þe watere' is the first of three lines of a love lyric in MS. Worcester Cath. Chap. Libr. F 64 f. 8 (13th cent.).—[7c] 'Ne saltou neuer, leuedi, Tuynklen wyt þin eyen' opens a fragment of a love lyric written as six lines signed 'dixit Robertus seynte Mary Clericus', in MS. Worcester Cath. Chap. Libr. Q 50 f. 46 r (late 13th or early 14th cent.).

497 'JOLYFTE, JOLYFTE, MAKET ME TO THE WODE THE' [25d] are two lines of a song quoted in a Latin story in MS. Harley 2316.

497 'I HAUE GRETE MARVELL OFF A BRYD' [26b] is the first verse of a fragment of 18 verses of a love lyric ababbcbc in Lincoln Cathedral Chapter MS. 133 f. 98.

497 'WITH WIEL MY HERTE IS WA' [26c] is the first of 8 verses, five imperfect, of a fragment of a love lyric scribbled on a pillar of the church at Duxford, Cambridgeshire.

497 'GRACIUS AND GAY ON HYR LYYTT ALL MY THO3TH' [26d]. Seymour has printed this love lyric ababcdedfgfghijiklkl from a strip of vellum on which appears 'Pryd p[ryd] wo thow be' (see page 238 [45a], above), discovered by Curtis among the Ormond MSS. in Kilkenny Castle, and judged by Flower to be in a hand of towards the end of the 15th century, and by Miss Day to be Central or North Midland and in its present form of 1450-1500.

498 2. RELIGIOUS LYRICS. Miss Pearson has noted a number of lyrics worked into the mystery cycles.

504 'HOW MANKENDE FURST BYGAN' [52i] opens a complete stanza aabc of a carol in Bodleian MS. 1871 f. 193 v (first half 14th cent.), with a refrain 'My doȝter, my derlyng/ Herkne my lore, y-se my thechyng'. See [52j], below.

504 'MY DOȝTER, MY DERLYNGGE' [52j] begins the burden of a fragmentary carol in a Latin homily in Bodleian MS. 1871 f. 193 r (first half 14th cent.).

504 'LO FOL, HOW THE DAY GOTH/ Cast foly now to the cok/ Ryth sone tydyth the wroth/ It ys almost xii of the clok' [52k] is scratched on the wall of Barrington Church, Cambridgeshire.

517 'BIHOLT ÞOU MAN WIÞ ROUTHFUL HERTE' [119a] in MS. Harley 7322 f. 134 r (second half 14th cent.) consists of 4 short couplets. Christ bids man with pity to behold Him scourged, on the Cross, and wounded with the cruel spear: He suffered for love of Man, Man should love Him.

528. 'CHRIST MADE TO MAN A FAIR PRESENT' [168]. A text is in MS. Huntington Libr. HM 127.

530 (1078) MEDITATIONS ON THE LIFE AND PASSION OF CHRIST [174b]. Raby shows that this piece is a translation or paraphrase of John of Hoveden's *Philomena*.

533 (1078) 'MARY, MODER, WELL THOU BE' [196]. A text is in the MS. 'Saxby Psalter' f. 62 (early 15th cent.) advertised by Francis Edwards Ltd, of London, Catalogue 624 item 247, April, 1938. See page 350 (1452) [10b], above.

CHAPTER XIV—DRAMATIC PIECES

541 ¶ 4. Miss Pearson has sought out and classified lyrics or remnants of lyrics in each of the several cycles.

546 INTERLUDIUM DE CLERICO ET PUELLA [4]. See under page 178 [20], above.

546 (1079) THE BURY ST. EDMUNDS FRAGMENT [4a]. This might be styled *The Rickinghall Fragment.*

546 THE CHESTER PLAYS [5]. MS. Hengwrt 229 is now Peniarth 399 in the National Library of Wales; MS. Devonshire is now MS. Huntington Libr. HM 2. Salter has discovered and edited a text of the Coopers' *Flagellation of Christ* in the Enrollment Book of 1597-1776, in the hand of George Bellin, scribe of MSS. Additional and Harley, and now in the keeping of the Stewards of the Company of Coopers at Chester. Salter and Greg have discussed the complications of the relations and the genealogies of the several manuscripts.

551 THE YORK PLAYS [6]. Frampton urges that the Cain play Brewbarret interpolation in the Register 1558 is from an older play probably of 1415-1431. On relations with Towneley plays, see page 555 [7], below.

555 THE TOWNELEY PLAYS [7]. The MS. is now MS. Huntington Libr. HM 1. Frampton argues farther that historical, costume, bibliographical, and linguistic evidences locate the 'Wakefield Master' in the reign of Henry VI, and the beginning of his work about 1420. Smith regards this as too late, and prefers a practically *en bloc* borrowing from York at about 1400.

CHAPTER XV—THE *PEARL* POET; GOWER

579 THE PEARL [2]. Gerould suggests that the poet used alliterative verse and the Northwest-Midland dialect from deliberate choice, not because he did not know and could not use other media, and that perhaps he was directly influenced

to this choice by the last chapters of the first Book of Dante's *Convivio* with its championship of the vernacular.

588 MINOR FRENCH POEMS [8]. See the Macro MS., under page 591 [13], below.

589 THE VOX CLAMANTIS [9]; 590 THE MINOR LATIN POEMS [10]. Texts are in MS. Huntington Libr. HM 150 (late 14th cent.). See MS. Macro, under page 591 [13], below.

591 THE CONFESSIO AMANTIS [13]. Texts are in MSS. Pierpont Morgan Libr. 125 (Loudoun), 126 (Fountaine), and 690; Huntington Libr. EL. 26. A. 17; Folger Shakespeare Libr., Smedley Collection, SM 1 (Phillipps 8942); Robert Garrett Libr. 136 (Phillipps 2298), Baltimore, Maryland; Plimpton Libr. 265, New York City; and Boies Penrose Libr. 10 (5 tales), Devon, Pa. MS. Macro 103 (early 15th cent.) was sold by Sotheby & Co. from the Gurney Collection, March 31, 1936, to Maggs Bros., of London. A MS. of 165 leaves (early 15th cent.), third recension, reported to be not among those recorded by Macaulay and of affinity closest to the Macro-Gurney MS., was sold from the Clumber Library by Sotheby & Co., December 6, 1937, as lot 947.

CHAPTER XVI—CHAUCER

602 ¶ 2. Marcus has emphasized Chaucer's sympathy with the common man.

608 ¶ 3 (1469). Krauss points out that Mary Chaucer's first husband was not *the* John Heyroun of Newton Plecy. Miss Galway would make the eulogizing of Joan of Kent a dominant motif in Chaucer's work up to the middle of 1385. See Braddy, under page 643 [23], below.

617 THE CANON [2]. 620 ¶ 1. Carleton Brown has presented very interesting arguments that the lost *Wrecched Engendring of Mankinde* is 'An Holy Medytacion' printed by MacCracken as by Lydgate. Tatlock and Mrs. Dempster have opposed this evidence, and have been replied to by Brown and Mrs. Brown.—Dear offers facts favorable to the possibility that the *Book of the Lion* was an occasional piece for Lionel, Duke of Clarence, referred to by Froissart as 'monseigneur Lion', in whose service Chaucer was during 1357-60 and perhaps later, possibly to celebrate Lionel's marriage with Violante Visconti or in commemoration of his death, both events in 1368.

623 II. CHRONOLOGY OF THE WORKS. See under pages 640 [19], 678 [42], 698 [60], 707 [66], 729 [79], 733 [81], 734 [82], below.

630 ANELIDA AND ARCITE [7]. MS. Phillips 8299 is now MS. Huntington Libr. HM 140 f. 84 r.

631 THE BOOK OF THE DUCHESSE [9]. Braddy has urged that in some passages Chaucer was imitating Machaut, and in others was following Oton de Granson's *Complaintes.*

637 THE COMPLEINT TO HIS PURS [14] is also in MS. Pierpont Morgan Libr. 4 f. 74 r.

640 LAK OF STEDFASTNESSE [19]. Braddy associates this piece with Deschamps, and dates it between 1396 and 1399.

643 THE PARLEMENT OF FOULES [23]. Braddy has replied to Manly (see page 1469), defending the accuracy of Froissart's account of the embassy in 1377.

647 TRUTH [26]. MS. Phillipps 8299 is now MS. Huntington Libr. HM 140 f. 83 r.

650 THE TRANSLATION OF BOETHIUS [29]. Dereck-Héry has emphasized the use by Chaucer of Jean de Meun's translation of Boethius. Cline judges Chaucer's version as well as Jean's to be 'open translation', and to preserve the aims and infelicities of style imposed by such a theory of translation.

652 THE TREATISE ON THE ASTROLABE [30]. Texts are in MSS. Plimpton Libr. 254 (Ashburnham 123), New York City, and Boies Penrose Libr. 8 (Dundas-Franks-Read), Devon, Pa.

653 THE HOUS OF FAME [31]. Miss Carswell suggests that Chaucer used 'Lollius' (a nickname for Boccaccio implied in a letter of Petrarch's) to designate Boccaccio yet to respect a desire of his later years not to be connected with his early 'worldly' writings.

660 TROILUS AND CRISEYDE [32]. MS. Phillipps 8252 is now MS. Huntington Libr. HM 114 f. 193 r. Canto I sts. 11-20, 61-70, are in MS. Huntington Libr. HM 143 ff. 2 r, 3 v. Young urges ably that the poem be approached more generally as romance. On Lollius, see page 653 [31], above. On relative date, see Tatlock, Hawkins, under pages 729 [79], 733 [81], 734 [82], below.

665 THE LEGEND OF GOOD WOMEN [33]. Miss Galway argues that Alceste of the Prologue is Joan of Kent, the god of Love is the Black Prince, the offense is the killing of Ralph Stafford by Joan's son John Holland; that by the third week of July, 1385, Chaucer had about completed, by invitation of Joan, the nine legends and most of the Prologue F (Skeat B); that now, to save Holland, he made several hasty additions, especially in the context of Alceste's defense of the poet; that Joan's death shortly after caused the poem to be dropped; and that the Prologue F was revised some years later to Prologue G (Skeat A). Miss Aiken has shown probable

indebtedness to Vincent of Beauvais for the *Cleopatra*.—See under The Canon, page 617, above.

672 ORIGIN AND SOURCES OF THE PLAN [34]. Morsbach has offered more evidence for his belief in Chaucer's knowledge of the *Decameron*.

678 ORDER OF THE FRAGMENTS [42]. Brown has urged that the earlier order was General Prologue ll. 1-826, Man of Law's headlink, *Melibeus* told by the Man of Law, Squire's Tale, Franklin's Tale; and that, when he later assigned to the Knight the Palamon and Arcite story as first tale followed by the rest of Group A, he added General Prologue ll. 827 ff. for connection. See Hawkins, under pages 732 [80], 733 [81], 734 [82], below. On the basis of consistencies in the location of items—especially the earlier written—in the two orders generally prevailing in the manuscripts, Lossing urges that the Ellesmere order is Chaucer's preserved by an unauthorized copyist whose misarrangement of the piles or packets, later accepted by the authorized copyist, produced the second generally prevailing order.

679 THE MANUSCRIPTS [43]. The Ellesmere MS. is now Huntington Libr. EL. 26. C. 9; Ashburnham 124 is now MS. Pierpont Morgan Libr. 249; Ashburnham 126 is now MS. Univ. of Chicago Libr. PR. 1865. 1400 = 918768. With an unusual order and many omissions is MS. Boies Penrose Libr. 10 f. 18 r, Devon, Pa. MS. Plimpton Libr. 253, New York City, is two leaves (c. 1440) from the Merchant's Epilogue and the Squire's Prologue. A manuscript of the *Plowman's Tale*, 8 leaves (early 16th cent.), follows f. 126 of a copy of the 1532 printed edition now MS. Univ. of Texas Libr. 8 (Ashburnham sale, 1897, lot 1054).

681 DATES OF THE INDIVIDUAL PIECES [48]. See under pages 678 [42], above, and 698 [60], 707 [66], 729 [79], 733 [81], 734 [82], below.

683 GROUPS AND MOTIFS [52]. Lyons judges that the comments in the links afford little justification to the theory that the marriage ideas are dramatized as a debate among the pilgrims.

698 THE MAN OF LAW'S HEADLINK, PROLOGUE, AND TALE [60]. Brown urges that the headlink and the tale of Constance were composed in the period of close association between Chaucer and Gower during which the *Legend of Good Women* and the *Confessio* were being planned out, the headlink preceding the writing of the extant legends and representing a stage earlier than the Balade in the Prologue of the *Legend*. He urges that the Poverty prologue and the four stanzas from Innocent were inserted later, probably when the Constance story was taken into the *Tales*. See under Order of the Fragments, page 678 [42], above.

707 THE TALE OF MELIBEUS [66]. Brown opposes Tatlock's assignment of a late date to *Melibeus*.

709 THE MONK'S TALE [67]. Jones notes that the tale accords with Owst's description of the typical monastic sermon.

715 THE PARDONER'S PROLOGUE AND TALE [72]. Brown notes that the tale is an exemplum rather than a sermon; regards the discourse on the Sins of the Tavern as originally part of a Parson's Tale made over for the Pardoner; and emphasizes the similarities with Thomas Cantimpré's Exemplum 103.

726 THE CLERK'S TALE [78]. MS. Phillipps 8299 is now MS. Huntington Libr. HM 140 f. 67.

729 THE MERCHANT'S TALE [79]. Tatlock notes that, in attitude towards the conventions of courtly love, compared with this tale and the Franklin's the *Troilus* reads like

the work of a much younger and more inexperienced though comprehensive and potent spirit. Mrs. Dempster classifies the analogues, regards the *Novellino* as a possible source, and holds that the poet used at least one other version. Baugh, opposed by Mrs. Dempster, argues that this tale was originally intended for the Friar, and that it was transferred to the Merchant when the Friar-Summoner quarrel called for a story by the Friar against a summoner.

732 FRAGMENT F [80]. Hawkins has offered conclusions supporting the theories of Kase and Brown as to the dating and location of the groups. See [81] and [82], below.

733 THE SQUIRE'S TALE [81]. Braddy judges that 'while the poet depended on a single source for the main features of this tale, he also relied upon other materials as well,' and that an important feature of the finished romance was to hinge on the influence of the bird's infidelity on the behavior of a princess to her suitors. Hawkins dates the tale before *Anelida* and *Troilus*, about 1380-86, probably nearer 1380.

734 THE WORDS OF THE FRANKLIN AND TALE [82]. Hawkins judges that the tale was written in the 80's after the *Squire's Tale*, *Anelida*, *Palamon*, *Troilus*, and the *Legend* Prologue F; that the Franklin's introduction belongs to the period of the rest of the tale, probably c. 1386-88; and that Dorigen's Complaint was inserted later.

739 THE SECOND NUN'S TALE [84]. Jones notes that the tale accords generally with sermons of the *de sanctis* type.

745 THE PARSON'S TALE [89]. Pfander points out that, from its subject-matter, arrangement, and tone, this tale is a manual of religious instruction; and he feels that it is likely to be a translation, more likely of a French than of a Latin original.

BIBLIOGRAPHICAL NOTES

BIBLIOGRAPHICAL NOTES

In the following pages the first number at the head of an item indicates the page of the *Manual*. A number in brackets is the item-number corresponding to that which in the Text of the *Manual* follows, and in the Bibliographical Notes precedes, the title of the item. A number standing alone in parentheses or not in parentheses refers to the page in a Supplement (*First*, *Second*, *Third*, *Fourth*, *Fifth*, or *Sixth*) which the next following passage concerns. 'L.' followed by a number refers to the item in the *Manual*, and indicates the specific line there which the next following passage concerns. A number standing alone followed by 'l.' and a number indicates the page and the line in a Supplement which the following passage concerns. Each of the entries under an item is additional to those in the *Manual* and the first six Supplements, except where the entry contains the direction '*read*'. An entry with '*read*' is a correction of the correspondent entry in the *Manual* or the Supplement indicated by the page number given. The words 'above' and 'below' refer to the *Seventh Supplement*.

The groups of entries preceding 761 Chapter I include only new items concerned with more than one of the chapters, or items in which changes in title or manner of issue have occurred, or for which emphasis is desired. Items covering only matter within a chapter or a section of a chapter are entered at the head of the Notes on the chapter or the section concerned. Series are supposed to continue as already noted, unless indication of a lapse is given.

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753 TABLE OF ABBREVIATIONS

(Here are included all abbreviations not self-explanatory adopted after the first issue of the *Manual*.)

Brown ELTC *English Lyrics of the 13th Century*, Oxford 1932.

Brown Reg *A Register of Middle English Religious and Didactic Verse*, Parts I and II, Carleton Brown, Oxford. For the Bibliographical Society, 1916, 1920.

Comper Spir Songs *Spiritual Songs from English Manuscripts of Fourteenth to Sixteenth Centuries*, ed. F. M. M. Comper, London and New York 1936.

de Ricci Census *Census of Medieval and Renaissance Manuscripts in the United States of America and Canada*, S. de Ricci and W. J. Wilson, New York, vol. 1, 1935; vol. 2, 1937.

EHR *English Historical Review*, London 1886—

ELH *ELH, A Journal of English Literary History*, Baltimore, Maryland, The Tudor and Stuart Club. Thrice a year. April 1934—

English *English: The Magazine of the English Association.* H. Milford, Oxford University Press, 1937—

EnglStudies *English Studies*, Amsterdam 1919—

Essays and Studies *Essays and Studies by Members of the English Association*, Oxford 1910—

Forschungen u. Fortschritte *Forschungen und Fortschritte: Korrespondenzblatt der Deutschen Wissenschaft und Technik*, Berlin 1925—

Gerould St's Leg *Saints' Legends*, G. H. Gerould, Boston 1916.

Greene E E Carols *The Early English Carols*, ed. R. L. Greene, Oxford 1935.

LeuvBijdr *Leuvensche Bijdragen, Periodical for Modern Philology*, The Hague 1896—

Litteris *Litteris; An International Critical Review of the Humanities*, New Society of Letters, Lund 1924-1930.

London Med Studies *London Medieval Studies*, University College, London 1937—

LTLS *London Times Literary Supplement.*

Manly CT *Canterbury Tales by Geoffrey Chaucer*, with an Introduction, Notes, and a Glossary, by John Matthews Manly, New York 1928.

Medium Ævum *Medium Ævum.* Published for the Society for the Study of Medieval Languages and Literature, Oxford 1932—

MHRA *MHRA, Bulletin of the Modern Humanities Research Association*, Liverpool 1927—

Neophil *Neophilologus, A Modern Language Quarterly*, Groningen-The Hague and New York 1916—

NSpr *Die Neueren Sprachen, Zeitschrift für den Neusprachlichen Unterricht*, Marburg 1894—

PFMS *The Percy Folio MS.*, ed. Furnivall and Hales, London, 1867-69, 4 vols. This was re-ed. by Gollancz, London 1905-10, 4 vols. The earlier ed. is referred to.

PhilQuar *Philological Quarterly*, University of Iowa, Iowa City, Iowa, January 1922—

PST *Transactions of the Philological Society of London*, London 1854—

RES *The Review of English Studies*, London 1925—

Rev. Anglo-Amér. *Revue Anglo-Américaine*, Paris 1923—

Rolls Series *Rerum Britannicorum Medii Ævi Scriptores*, Published by Authority of the Lords Commissioners of Her Majesty's Treasury, under the Direction of the Master of the Rolls.

Speculum *Speculum, A Journal of Medieval Studies*, The Medieval Academy of America, Boston 1926—

Studia Neophilologica *Studia Neophilologica: A Journal of Germanic and Romanic Philology*, Uppsala 1928—

StPhil *Studies in Philology*, University of North Carolina, Chapel Hill, N. C., 1906—

YWES *The Year's Work in English Studies*. Edited for The English Association, London, for 1919-20—

756 last item, Thoms New edition, Edinburgh 1904.

757 l. 4, Wright PS *For* 3 vols., *read* 4 vols.

757 WORKS CONTAINING GENERAL BIBLIOGRAPHICAL NOTES

Wells *A Manual of the Writings in Middle English*, 1050-1400, New Haven 1916, Sixth printing 1937;—*First Supplement*, 1919, Sixth printing 1937;—*Second Supplement*, 1923, Third printing 1937;—*Third Supplement*, 1926, Third printing 1937;—*Fourth Supplement*, 1929;—*Fifth Supplement*, 1932;—*Sixth Supplement*, 1935. Summary of chronology of publication of *Manual* and Supplements, Flasdieck, AnglBbl 44.335.

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778 [65] LYFE OF ALISAUNDER or KING ALISAUNDER. Dialect (Much Wenlock, Shropshire), Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.54; source, etc., Lascelles, Medium Aevum 5.85; on Br. Mus. ptd leaves, Magoun *Gests of King A. of Macedon*, Cbg. Mass. 1929, 34.—778 l. 6, *for* Hildebrand, *read* Hildenbrand.

778 [66] ALLITERATIVE ALEXANDER FRAGMENTS. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 24; sources, and Earthly Paradise, Lascelles, Medium Aevum 5.93. *Alexander B*, notes, Smithers, London Med. Studies 1.218.

779 [67] CAMBRIDGE ALEXANDER-CASSAMUS FRAGMENT. Rosskopf *Der M. E. Cassamus*, prgr. Bad Dürkheim, 1911.

779 [70] GILBERT HAY'S BUIK. On MS. Addit. 40732, Lascelles, Medium Aevum 5.81; Smith *French Background of Middle Scots Lit.*, Edbg. & L. 1934, 139.

779 [71] FOUR FRAGMENTS OF AN OLD PRINT. See Magoun, under 778 [65], above; Lascelles *Alex. and the Earthly Paradise*, Medium Aevum 5.79.

779 6. LEGENDS OF TROY. *Excidium Troie*, notes, Oldfather, Speculum 11.272; Guido de Columpnis *Hist. Destr. Troiae*, ed. Griffin, Cbg. Mass., 1936 (crit. J.H.M., Medium Aevum 7.56; Root, Speculum 12.523).

780 [72] GEST HISTORIALE. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 32; parallels in *Siege of Jerusalem*, EETS 188.xxvi.

780 [73] SEEGE OF TROYE. Rotographs of Coll. of Arms, Arundel XXII ff. 1-82, MLA Deposit 310, in Libr. of Congress. Hofstrand *A Study in the Intertextual Relations of the M. E. Rom. 'The Seege or Batayle of Troye'*, Lund Studies in English 4, 1936 (crit. Kihlbom, EnglStudies 19.27; Smithers, Medium Aevum 6.47; Green, MLR 32.452; Hibler, AnglBbl 48.194; Arch 171.119; Pompen, Museum 44 no. 8; Serjeantson, YWES 17.97); dialect of Lincoln's Inn MS., Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.54; Hibler *Die Individualität des A-Schreibers (MS. Arundel 22) der 'S. of T'.*, Angl 60.39.

780 [75] LYDGATE'S TROY-BOOK. Ed. Bergen, Part 4, EETSES 126 (crit. Everett, YWES 16.118; Holthausen, AnglBbl 47.195; Brandl, Arch 169.97; Oakden, MLR 32.80; Bühler, RES 13.473). MS. adv. in *Bibliotheca Anglo-Poetica . . . in the Possession of Longman, Hurst, Rees, Orme, and Brown*, L. 1815, item 413. Koch *John Lydgate's Troy-Book*, diss. Berlin 1936 (crit. Arch 170.281); I 591 'the fyry cat', Koch, Arch 171.207; minor sources, Atwood, StPhil 35.25.

781 [79] LYDGATE'S SIEGE OF THEBES. Ed. Erdmann & Ekwall, Part 2, EETSES 125; Pierpont Morgan MS., Bühler, MLN 52.1. MS. Macro 102, sold by Sotheby & Co. from the Gurney Collection, March 31, 1936, lot 150, to Quaritch.

781 8. EUSTACE-CONSTANCE-FLORENCE-GRISELDA LEGENDS. Krappe *The Offa-Constance Leg.*, Angl 61.361; Cate *Griselda Story*, to appear 1938.—1388 l. 2, Griffith *Orig.*, crit. Rose, Folk-Lore 43.111; A. M., Studi Medievali 6.141; Ashton, PhilQuar 13.88.

782 [84] OCTOVIAN. *The Rom. of O.*, abridged from a MS. in the Bodleian, Oxf. priv. ptd 1809.

783 9. BRETON LAIS. Wilson *More Lost Lit.*, Leeds Studies in English 5.25.—1490 l. 1, Hoepffner *Lais et Romans Bretons* (cont.), Rev. des Cours et Conferences 36.78, 172, 355, 428.

783 [89] SIR ORFEO. Sources, Davies, MLR 31.354; Loomis *'Sir O.' and W. Map's 'De Nugis'*, MLN 51.28 (see Davies, MLN 51.492).—1209 l. 3, *for* Cooper, MLN 21.2 *read* Cooper, MLN 21.46.

783 [91] SIR LAUNFAL. Everett *Rel. of Chestre's 'Launfal' and 'Lybeaus Desconus'*, Medium Aevum 7.29.

784 [95] SIR DEGARE. 1490 l. 3, Faust *A Study*, crit. Mossé, Rev. Anglo-Amér. 13.334; J. R. H., MPhil 34.97; G. L., Arch 170.140; N&Q 170.324; Serjeantson, YWES 16.139; Carr, MLN 53.153; Glunz, AnglBbl 48.37; Smithers, RES 13.470.

784 [96] SIR GOWTHER. *Robert the Devil*, Thoms text decorated by Nelson, Edbg. 1904.

785 [99] FLORIS AND BLAUNCHEFLUR. (?)Lost work by 'Banastre', Russell *Dict. of Writers of 13th Cent. England*, Bull. of Instit. of Hist. Research, N. Y. & L. 1936, 183—corrected, Wilson, Leeds Studies in English 6.43.

785 [103] IPOMADON. 785 l. 1, Kölbing's three-text ed. is 1889, not 1899.—785 l. 3, *for* ESt 13.432 *read* ESt 13.482.

786 [105] RICHARD COER DE LYON. Lyric fragment, Wilson, Leeds Studies in English 5.38.

786 [106] TITUS AND VESPASIAN or DESTRUCTION OF JERUSALEM. *Destr. of Jerusalem*, MS. from Aldenham Collection sold by Sotheby & Co., March 22, 1937, lot 108, to E. P. Goldschmidt & Co. Allit. text, MS. Huntington (Ashburnham CXXX), de Ricci Census 54. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 44.

787 [110] AMIS AND AMILOUN. Ed. Leach, EETS 203. Bar *Les Épitres Latines de Raoul Le Tourtier, Études des Sources*; *La Lég. d'Ami et Amile*, Paris 1937.

787 [111] SIR AMADACE. Dialect, Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.53.

788 CHAPTER II—TALES

Exempla. Rosenthal *The 'Vitæ Patrum' in O. and M. E. Lit.*, Univ. of Penna. diss., Philadelphia, 1936, 64, 107, 141.

789 [9] GAST OF GY. MS. Penrose, de Ricci Census 1996; McCormick & Heseltine *MSS. of Ch's 'Canterbury Tales'*, 101.

789 [14] EREMYTE AND THE OUTELAWE. Fillingham MS., Cat. of Brit. Mus. Addits. to MSS., 1906-10, 53; O'Sullivan, EETS 198.xiii.

789 [15] CHILDE OF BRISTOWE. On eds., N&Q 173.280, 321.

790 [17] LAMENT OF THE SOUL OF BASTERDFELD. MS. Penrose, de Ricci Census 1996; McCormick & Heseltine *MSS. of Ch's 'Canterbury Tales'*, 101.

790 [20] DAME SIRI3. Schröder *Dame Sirith*, Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen, Philol-Hist. Kl., Fachgruppe IV, N. F. Bd. 1 No. 8 (see AnzfDA 55.151).

790 3. FABLES, BESTIARIES, ANIMAL TALES. Wilson *More Lost Literature*, Leeds Studies in English 5.26, 6.44; Robin *Animal Lore in Engl. Lit.*, L. 1932, 1936.

791 [24] BESTIARY. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 9.

791 III. ANIMAL TALES. See Wilson, Robin, under 790 3., above.

792 [27] SEVEN SAGES OF ROME. Krappe *Studies in the 'S. S. of R.'*, Archivum Romanicum 19 pt. 2; Bond *Two Chap-Book Versions*, MLN 52.494; Galba language, von Lindheim, Angl 61.65.—1492 l. 1, Brunner's ed., crit. Jones, JEGP 36.270.—See under 771 [39], above.

792 CHAPTER III—CHRONICLES

Cambridge Med. Hist. 5.chs.16,17, 6.chs.7,8, 7.chs.14,15,19; Starke *Pop. Engl. Chroniken des 15 Jhdts*, Berlin 1935 (crit. Serjeantson, YWES 16.146; Brunner, LitBl 58.31; Heuer, ESt 72.102; Koziol, DLz 58 no. 20; Schütt, AnglBbl 48.74); fragments of lyrics ptd, Wilson, Leeds Studies in English 5.18, 39, 41; Brie *Die Nat. Lit. Schottlands von den Anfängen bis zur Renaissance*, Halle 1937 (crit. Brunner, AnglBbl 49.47); Baker *King's Household in the Arthurian Court from Geoffrey of Monmouth to Malory*, diss. Cath. Univ. of Amer., Washington, D. C., 1937, 22; Willging *The Epic and the Chronicle in the Early 13th Cent.*, diss. Univ. of Iowa 1937.

792 [1] OLD ENGLISH CHRONICLE. Peterborough Chronicle: Dialect, Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.51; *anno* 1137 misunderstood, Tatlock, Amer. Hist. Rev. 41.703.—Parker Chronicle, ed. Smith, L. 1935 (crit. LTLS 1935, 633; Raith, AnglBbl 48.66; Small, MLN 52.381; Magoun, Speculum 11.307; Blackman, MLR 31.462; Doyle-Davidson, EnglStudies 18.165; Swaen, Neophil 21.146).

792 [3] LAYAMON'S BRUT. Gen. vocab., allit. phrases, Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 21, 172, 251; Visser *Lazamon; An Attempt at Vindication*, Utrecht diss., Assen 1935 (crit. Serjeantson, YWES 16.145); Russell *Dict. of Writers of 13th Cent. England*, Bull. Institute of Hist. Research, L. & N. Y. 1936, 82; Wyld *Studies in the Diction of L's 'B.'*, Language 13.29, 144; Baker *King's Household in the Arthurian Court . . .*, diss. Cath. Univ. of Amer., Washington, D. C., 1937, 36.—1493 l. 2, Wyld *Studies*, crit. Everett, YWES 15.109.

794 [4] ROBERT OF GLOUCESTER'S RIMED CHRONICLE. Russell *Dict. of Writers of 13th Cent. England*, L. & N. Y. 1936, 135.—1391 l. 2, MS. Huntington HM 126, de Ricci Census 53.

794 [5] SHORT METRICAL CHRONICLE. Ed. Addit. 19677 w. vars. of other MSS. and A. N. text, Zettl, EETS 196 (crit. N&Q 169.269; Brandl, Arch 168.289; Potter, MLR 31.559; Marcus, AnglBbl 47.39; Smithers, Medium Aevum 5.68; Ekwall, EnglStudies 19.214; Serjeantson, YWES 16.145).—Phillipps MS., Sotheby & Co. cat. of sale June 29, 1936, item 105.

794 [6] THOMAS BEK OF CASTELFORD'S CHRONICLE. Ed. in prep., Blach & Zettl for EETS.

794 [7] ROBERT MANNYNG OF BRUNNE'S RIMED STORY. Dialect, Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.55; Maiden Inge, Zettl, EETS 196.lxix; fragments of lyrics, Wilson, Leeds Studies in English 5.19; Baker *King's Household in the Arthurian Court . . .*, diss. Cath. Univ. of Amer., Washington, D. C., 1937, 46.—Langtoft MSS. listed, w. notes on Laud Misc. 637, Legge, Medium Aevum 4.20.

795 [8] THE BRUCE. Sels., Gray *Scottish Poetry from Barbour to James VI*, L. 1935, 1. Redactions, similarities to *Scottish Alexander Buik*, Ritchie, STS new ser. 17, introd.; Brie *Die Natl. Lit. Schottlands von den Anfängen bis zur Renaissance*, Halle 1937, 33.

795 [9] TREVISA'S TRANSLATION OF HIGDEN. MSS. Garrett, Penrose, de Ricci Census 896, 1997. Latin MSS., *ibid.* 55, 896, 984. Ptd de Worde, 1495; Peter Treueris, L. 1527. Dialect (Berkeley, Gloucestershire), Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.55; Kinkade *The Engl. Translations of Higden's 'P'.*, diss. Univ. of Illinois 1934; *Promptuarium Bibliæ* as a source, Jones, Aberystwyth Studies 14.53; Cawley *Punctuation in the Early Versions of Trevisa*, London Med. Studies 1.116. Latin text, two MSS. from Clumber Libr. sold by Sotheby & Co., Feb. 15, 1938, lots 1209, 1210.—Vegetius *De Re Militari*, Engl. trans., ed. in prep. by K. Garvin for EETS (see LTLS 1933, 931, 1934, 144). On Engl. trans., MacCracken, Kittredge Anniv. Papers, Boston 1913, 389.

795 [10] THE BRUT OF ENGLAND. MSS. Huntington, Chicago, Folger, Harvard, Garrett, Plimpton, Wangenheim, de Ricci Census 51, 55, 56, 579, 341, 967, 895, 1800, 2243. For MSS. recently offered or sold, see Text under page 206 [10], above. Madden *Prose Chronicles of England Called the Brute*, N&Q 2 ser. 1.1; Arnold *The 'Brut' Tradition in the Engl. MSS.*, Kastner Misc. of Studies, Cbg. 1932, 1; Starke *Pop. Engl. Chroniken des 15 Jhdts*, Berlin 1935, 90, 136, 152 (for crits., see 792 Chapter III, above); fragments of lyrics, Wilson, Leeds Studies in English 5.39, 42; Vortiger's Tower and Merlyn, rept of MS. Jesus, Powell, Folk-Lore 48.91; Scherling *Hist. of King Lear in an Early 15th Cent. MS.*, Rotulus 4.1, 10.—Brereton, ed. *Des Grantz Geanz* (Introd. to Brute Chron.), Soc. for Study of Med. Langs. and Lits., Oxf. 1937 (crit. LTLS 1937, 642; Tanquerey, Medium Aevum 7.132); on MSS., Chesney, Medium Aevum 7.99.

796 CHAPTER IV—WORKS DEALING WITH CONTEMPORARY CONDITIONS

796 I. NON-PROPHETIC WRITINGS. Verse in *Brut*, Starke *Pop. Engl. Chroniken des 15 Jhdts*, Berlin 1935, 120, 136.

796 [1], [2], [3] FRAGMENTS IN PARIS, WYNTOUN, FABYAN. Ptd Wilson, Leeds Studies in English 5.39, 42.

797 [12] LAURENCE MINOT. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 343; stanza-linking, Tatlock, PMLA 51.900 note.

797 [13] BATTLE OF HALIDON HILL. Parallels in *Brut*, Starke *Pop. Engl. Chroniken des 15 Jhdts*, Berlin 1935, 120.

797 II. PROPHETIC WRITINGS. MS. Macro 116, Hist. MSS. Comm. 29 ff. 139-46, sold Sotheby & Co., March 31, 1936, lot 154. Parry *An Early Welsh Commentary on the 'Prophecies of Merlin'*, Prgr. MLA Dec. 1935.—1304 l.1, Paton's ed. *Prophécies*, crit. Hilka, ZsfRPh 56.728; see Parry *Arthurian Bibliogr.*, under 766 2., above.

798 [25] THOMAS OF ERCELDOUNE. Ptd *Whole Prophecies of Scotland*, etc., Edbg. (Watson) 1718. Schmidt *Die Volksballaden von Tom dem Reimer*, Angl 61.193.—1495 l. 4, Flasdieck *Tom der Reimer*, crit. Everett, YWES 15.122; Krog, AnglBbl 48.166; Audoin, Rev. Anglo-Amér. 12.240.

798 [26] PROPHECIES ASCRIBED TO À BECKET. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 83.

798 [27] TWO NORTHERN ALLITERATIVE PROPHECIES. Oakden *op. cit.* 83.

798 2. SATIRE AND COMPLAINT. Marcus *Chaucer, der Freund des Einfachen Mannes*, Arch 171.174, 172.28.

798 I. WORKS NOT IN ALLITERATIVE LONG LINES. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 10.

799 [29a] LAMENT AFTER THE DEATH OF ROBERT DE NEVILLE. Raine *Hist. Dun. Scrip. Tres*, Surtees Soc. Pub. 9. 112; Dodds, Archaeol. Æliana 4 ser. 1. 133; Wilson, Leeds Studies in English 5.49.

799 [30] SONG OF THE HUSBANDMAN. Stanza-linking, Tatlock, PMLA 51.900 note.

799 (1393) [37a] 'YOUNG MEN OF WATERFORD'. Ptd Wilson, Leeds Studies in English 5.46.

799 [42] AGAINST THE MINORITE FRIARS. 'With an O and an I' and other pieces with use of letters, Greene *Ear. Engl. Carols*, Oxf. 1935, 53, 95, 135; Hammerle, Arch 166.195.

800 [45a] 'PRYD, PRYD, WO THOW BE. MATER UISYORUM'. Ormond text, ptd Seymour, Proc. Royal Irish Acad. 41.207. On Public Record Office text, Greene *Ear. Engl. Carols*, Oxf. 1935, 335.

800 [45b] LINCOLN CATHEDRAL SCHOOLBOY VERSES. Ptd Woolley *Cat. MSS. Linc. Cath. Chap. Libr.*, Oxf. 1927, 93. Notes, Bowers, PhilQuar 16.83.

800 II. WORKS IN ALLITERATIVE LONG LINES. Olszewska *Norse Formulas, Norse Allit. Tradition in M. E.*, Leeds Studies in English 2.76, 6.50; Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, Part I reptd as *The Poetry of the Allit. Revival*, Manchester 1937 (crit. LTLS 1936, 67; Hulbert, MPhil 34.198; Smithers, RES 13.217; Savage, MLN 52.430; Brunner, AnglBbl 47.231; Olszewska, Leeds Studies in English 5.50; Knowlton, JEGP 36.120; Serjeantson, YWES 16.121; Kaiser, Arch 170.113; Mossé, Rev. Angl-Amér. 13.510); see Gerould, under *Pearl*, 864 [2], below.—1394 l. 9, Koziol *Grundzüge*, crit. Jost, AnglBbl 46.363; C. L. W., RES 12.246.

800 [48] WORCESTER CATHEDRAL FRAGMENT. Allit. phrases, Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 236.

800 [49] PARLEMENT OF THE THRE AGES. Oakden *op. cit.* 53; source, etc., Lascelles, Medium Aevum 5.100; old age, Coffman, MLN 52.25.

800 [50] WYNNERE AND WASTOURE. Notes, Athen 1901. 2. 157, 254, 319, 351, 560, 1903. 1. 498, 626, 657, 689, 754, 816, 2.221; Oakden *op. cit.* 51.

800 [51] VISION CONCERNING PIERS PLOWMAN. MSS. Huntington, de Ricci Census 51, 54, 56, 58; Brown Reg 1.484, 458; Haselden, MPhil 29.391. MS. of C-text adv. March, 1937, by Wm. H. Robinson Ltd, of London, Cat. 62 item 1. Text A, ed. by Chambers & Grattan at press for EETS. Huntington Libr. MS. HM 143, photostat. reprod., Chambers, Haselden, & Schulz, San Marino, Calif., 1936. Classification and evaluation of Huntington Libr. MSS., Chambers, Huntington Libr. Bull. 8.1; inscription on Huntington MS. HM 128 (Ashburnham CXXX), Haselden & Schulz, Huntington Libr. Bull. 8.26. Mod. rend., A. Burrell, Everyman's Libr. 1912.—Manning *The People's Faith in the Time of Wyclif*, Cbg. 1919 (Thirlwall Essay, 1917); Dawson *The English Way*, reptd in his *Medieval Religion*, L. 1934; Busan *The People in 'P. P.'*, diss. Boston College 1934; Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 55; Wiehe *P. P. und die Sozialen Fragen Seiner Zeit*, Münster diss. 1935; James *The Neglect of Langland*, Dublin Rev. 196.115; Devlin *Chronology of Bishop Brunton's Sermons*, PMLA 51.300 (modifies Kellogg, PMLA 50.57); Tillyard *The Engl. Epic Tradition*, L. 1936 (from Proc. Brit. Acad. xxi); revaluation, Traversi, Scrutiny 5.276; Lewis *The Allegory of Love*, Oxf. 1936, 158; Marcett *Identification of the Doctor of Theology* (B-text, pass. 13, ll. 59-178), Prgr. MLA, Dec. 1936, PMLA 51.1338; Chambers *Incoherencies in the A- and B-texts of 'P. P.' and Their Bearing on the Authorship*, London Med. Studies 1.27; Kittner *Studien zum Wortschatz William Langlands*, diss. Halle 1937; Dunning *'P. P.': An Interpretation of the A-text*, Dublin

& L. 1937 (crit. N&Q 174.413; Krog, AnglBbl 49.202; LTLS 1938, 232); Hort *P. P. and Contemporary Religious Thought*, L. 1938 (crit. LTLS 1938, 232); Passus 13 ll. 21-201 and Wm. Jordan, Marcett *Uhtred de Boldan, Friar William Jordan and 'P. P.'*, N. Y. Univ. 1938, 57; Wells *The Philosophy of 'P. P.'*, PMLA 53.339; Strong *An Interpretation of the A-text . . .*, PMLA 53.656.—1496 l. 4, Wells's mod. rend., crit. Strong, Spectator 155.364; M. W., Commonweal 23.110; N. Y. Times Bk. Rev. Dec. 1, 1935, 32; Van Doren, Nation 142.51; Wilson, New Republic 86.202; Amer. Mercury 38.510; Bennett, Medium Aevum 5.132.—1497 l. 17, Krog *Autobiographische*, crit. Everett, YWES 15.117.—1497 l. 19, Carnegy *An Attempt*, crit. Day, RES 12.103.—1497 ll. 19, 22, Carnegy *Rels.* and *An Attempt*, crit. Everett, YWES 15.115; Caplan, MLN 51.561.—1497 l. 24, James *Back to Langland*, crit. LTLS 1935, 303.—1497 l. 24, Cargill *Langland Myth*, crit. Serjeantson, YWES 16.129.—1497 l. 25, Kellogg *Bishop Brunton*, see Devlin, PMLA 51.300.—German trans., Klett, Werner, Bonn 1935 (crit. Magoun, Speculum 12.125).

802 [52] COMPLAINT OF THE PLOUGHMAN or PLOUGHMAN'S TALE, ETC. *Ploughman's Tale.* MS. Texas 8, de Ricci Census 2157. Editor of 1606 ed., Williams, PhilQuar 16.70.—*Jack Upland, Reply of Friar Daw, Rejoinder of Jacke, Crowned King, Death and Liffe, Scotish Feilde.* Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 60, 63, 82. —*Scotish Feilde.* Mackenzie *Secret of Flodden*, Edbg. 1931.

802 [53] PIERCE THE PLOUGHMAN'S CREDE. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 58; 'peynt til', Haberly *Med. Engl. Pavingtiles*, Oxf. 1937, 18.

803 [54] RICHARD THE REDELESS and MUM AND THE SOTHSEGGER. Ed. w. MS. Addit. 41666 (see 1265 [54], 1305 [54]) as *Mum and the Sothsegger*, Day & Steele, EETS 199 (crit. LTLS 1936, 1064; Brunner, AnglBbl 48.70; Brandl, Arch 170.281; Oakden, MLR 32.85). Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 60, 61.

803 CHAPTER V—HOMILIES AND LEGENDS

803 1. SERMONS OR HOMILIES. Rotographs of *Artes Prædicandi* from various sources, MLA Deposit Add. 13, in Libr. of Congress. Query, C. E. H. *Med. Preaching*, N&Q 170.46; Caplan *Med. 'Artes Prædicandi', a Hand-list*, Cornell Stud. in Class. Philol. 24, Ithaca, N. Y. & Oxf. 1934 (crit. w. addits., Owst, Medium Aevum 6.151); Caplan *Med. 'Artes Prædicandi'; A Supplementary Hand-list*, Cornell Stud. 25, 1936 (crit. A. T., MPhil 35.101); Charland *Artes Prædicandi*, Pub. de l'Institut d'Études Medievales d'Ottawa, 7, Paris & Ottawa 1936 (crit. Caplan, Speculum 13.351); *Speculum Sacerdotale*, ed. Weatherly, EETS 200; Pfander *Some Med. Manuals of Relig. Instr. in England, and Observations on Chaucer's 'Parson's Tale,'* JEGP 35.243; Ross *A Brief 'Forma Prædicandi'*, MPhil

34.337; Pfander *The Pop. Sermon of the Med. Friar in England*, diss. N. Y. Univ., N. Y. 1937 (crit. Arch 172.247); Ross *The Engl. Sermons in MS. Brit. Mus. Royal 18. B. XXIII*, Yale diss. 1935; Rosenthal *The 'Vitæ Patrum' in O. and M. E. Lit.*, Univ. of Penna. diss. 1936 (crit. Raith, AnglBbl 48.134); Wilson *More Lost Lit.*, Leeds Studies in English 6.30. See *Worcester Cath. Chap. F 10 Sermons*, under 805 [16h], below; Young, under 807 [20], below. Latin, *Visio Sancti Pauli*, hist. and ed. 9 Latin texts, Silverstein (Studies and Documents, ed. K. and S. Lake, 4) L. 1936.—1498 l. 8, Owst *Lit. and Pulpit*, crit. Widdrington, RES 12.337.

803 [1] HALI MEIDENHAD. Connection w. O. E. prose, Bethurum, JEGP 34.553.

803 [2] SAWLES WARDE. Ed. Wilson, to appear w. *Conflict of Wit and Will* (unrel. allit. fragms.) ed. Dickins, in Leeds Univ. Texts and Monographs Series. Dialect, Bodley 34, Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.56; conn. w. O. E. prose, Bethurum, JEGP 34.553.

803 (1114) [3b] 'ATTE WRASTLINGE'. Pfander *Pop. Sermon of the Med. Friar in England*, diss. N. Y. Univ. 1937, 52.

803 [5] SPECULUM GY. Transfer of manual material to books for lay readers, Pfander, JEGP 35.250.

803 [7] SERMO IN FESTO CORPORIS CHRISTI. Harley, McGarry *Holy Eucharist in M. E. Homiletic and Devotional Verse*, diss. Cath. Univ. of Amer., Washington, D. C., 1936, 151.

804 [8a] SEVEN PETITIONS OF THE PATER NOSTER. MS. Bodl. Add. E 6, ed. Pfander *Pop. Sermon of the Med. Friar in England*, diss. N. Y. Univ. 1937, 41.

804 (1057) [9a] REDDE RACIONEM VILLICACONIS TUE. MS. Huntington (Phillipps 11929), de Ricci Census 71. On early eds., Plomer, N&Q 6 ser. 11.305, 372.

804 [10a] GREGORY PER PROPRIUM SANGUINEM. Ed. Pfander *Pop. Sermon of the Med. Friar in England*, diss. N. Y. Univ. 1937, 54.

804 [12] LAMBETH HOMILIES. Provenance, new collation, Wilson, Leeds Studies in English 4.24.

804 [14] THE ORMULUM. Allit. phrases, Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 257; Russell *Dict. of Writers of 13th Cent. England*, Bull. of Institute of Hist. Research, L. & N. Y. 1936, 94; MS. Lambeth 783 transcripts, Ker, LTLS 1936, 928; allit. phrases, Olszewska,

Leeds Studies in English 5.50.—1499 l. 4, Matthes *Die Einheitlichkeit*, crit. Ekwall, EnglStudies 17.71; Jost, LitBl 56.489; Wrenn, RES 12.108; Baugh, JEGP 36.263.—1499 l. 12, Hinckley, PhilQuar 14.193, crit. Serjeantson, YWES 16.126.

805 [16h] WORCESTER CATHEDRAL CHAPTER MS. F 10 SERMONS. Ed. Grisdale, Leeds Univ. Texts and Monographs, at press.

805 2. COLLECTIONS OR CYCLES OF HOMILIES AND LEGENDS. See Rosenthal, under 803 1., above.

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816 [2] HANDLYNG SYNNE. MS. adv. spring 1938, Wm. H. Robinson Ltd, of London, Cat. 65 item 53 (see 800 [51], above). Allit. phrases, Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 364; a source, Rosenthal *The 'Vitæ Patrum' in O. and M. E. Lit.*, Univ. of Penna. diss., Philadelphia, 1936, index; relig. manual, Pfander, JEGP 35.250; McGarry

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817 [5] MIRROR OF ST. EDMUND. On *Spec. Eccl.*, Pfander, JEGP 35.248.

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817 (1503) [10b] SPECULUM CHRISTIANI. MS. Huntington, de Ricci Census 53. 'Mary, modyr, well thou be', in MS. 'Saxby Psalter' f. 62, see 853 (1134) [196], below. Pfander *Some Med. Manuals of Rel. Instr. . .*, JEGP 35.243.—1503 l. 1, Holmstedt's ed. (also Lund diss., Oxf. & L. 1930), crit. Hamer, MLR 30.512.

817 [11] THE SEVEN SINS, THE PATER NOSTER, ETC. MS. Garrett, de Ricci Census 894.

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819 [19] HOW TO HEAR MASS. MSS. Harley, Douce, Brown Reg 2. item 1234. Douce, ed. Whiting, EETS 184.65. Harley, facs. of MS., McGarry *op. cit.* 273, 121. Sels., Rel Ant 1.59.

819 [20] MERITA MISSÆ. Analysis, McGarry *op. cit.* 132.

819 [23] SACRAMENT OF THE ALTAR. Vernon *Castel of Love*, ll. 727 ff., McGarry *op. cit.* 131, 258.

819 [24] TWO PRAYERS AT THE LEVATION. Vernon ptd McGarry *op. cit.* 227.

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821 [49] TESTAMENT OF LOVE. Author, Skeat, Acad 1893, 1.222; Lewis *Allegory of Love*, Oxf. 1936, 222.

821 [52] QUATREFOIL OF LOVE. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 79.—1505 l. 1, Gollancz & Weale's ed., crit. LTLS 1935, 774; Everett, YWES 15.118; Oakden, MLR 31.209; Smithers, Medium Aevum 6.51; Wrenn, RES 13.374.

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821 CHAPTER VII—PROVERBS, PRECEPTS, AND MONITORY PIECES

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822 [2] TRINITY COLLEGE COLLECTION. MS., dialect, James *Western MSS. in Libr. of Trin. Coll. Cbg.*, Cbg. 1901-4, 3.150; Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.52.

822 [5] PROVERBS OF ALFRED. Ed. Galba, Ker, Medium Aevum 5.115. Maidstone MS. dialect, Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.54; Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 6.

822 [6] PROVERBS OF HENDYNG. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 7.

822 [8] DISTICHS OF CATO. MS. Huntington, de Ricci Census 49.

822 [10] HOW THE GOOD WIFE TAUGHT HER DAUGHTER. MS. Huntington (Ashburnham CXXX), de Ricci Census 54.

823 [12] MISCELLANEOUS SCRAPS. Macro MS., sold Sotheby & Co., March 31, 1936, lot 75.

823 (1507) [13c] 'YC OU REDE YE SITTEN STILLE'. Ed. Brunner, ESt 70.221, nachtrag 70.431.

823 [15] 'THYNK OFT WITH SARE HART'. Arundel 507 dialect (Durham), Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.52.

823 (1017) [20a] 'WORLDES BLISCE'. Ed. Corpus, Brown, ELTC 114.

823 (1017) [22] HEREFORD SCRAPS. Brown Reg 2. item 676; McGarry *Holy Eucharist in M. E. Homiletic and Devotional Verse*, diss. Cath. Univ. of Amer., Washington, D. C., 1936, 224. See 819 [24f], above.

823 [23] SLOANE PIECES. Sels., Wright *Songs and Carols . . .*, L. 1836.—Two Eucharistic lyrics (Fehr, Arch 109.36, 62), McGarry *op. cit.* 243.

823 [25] POEMA MORALE. Walberg *Remarques sur le Texte de la Seconde Partie . . .*, Neuphil. Mitteilungen 25.87; Egerton dialect (Christchurch, Hants), Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.56; allit. phrases, Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 257.—1507 l. 1, Marcus's ed., crit. Brunner, Arch 168.107; Everett, YWES 15.127; Eckhardt, DLz 1935, 1469.—1507 l. 3, Haworth *Some Notes*, crit. Everett, YWES 15.127.

823 [26] ERTHE UPON ERTHE. MS. Huntington, de Ricci Census 74.

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824 [37] THREE SORROWFUL TIDINGS. Source, Rosenthal *The 'Vitæ Patrum' in O. and M. E. Lit.*, Univ. of Penna. diss. 1936, 128.

824 [38a] KILKENNY LIBER PRIMUS FRAGMENT. Ptd Seymour, Proc. Royal Irish Acad. 41.205.

824 [41] MAXIMIAN. Digby dialect (Worcestershire), Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.54.

825 [44] TWO LULLABIES. Advocates and Harley 7358, ed. Greene *Early Engl. Carols*, Oxf. 1935, 115.—See 854 (1226) [234], below.—Harley 913, Robbins *Earliest Carols and the Franciscans*, MLN 53.243; Brown Reg 2. item 2071 (st. 15).—Harley 7358, mod. rend., Comper *Spiritual Songs from English MSS. . . .*, L. & N. Y. 1936, 25. See 1183 [234].

825 [46a] 'HERKENETH ALLE NOW TO ME'. Brown Reg 2. item 734; Zettl, EETS 196.xxiii.

825 CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

825 [1] GENESIS AND EXODUS. Text-crit. ll.2675 ff., 3206, Linke, Arch 171.210.—1508 l. 2, Linke *Der Wortschatz*, crit. Holthausen, AnglBbl 47.42; H. M., Arch 169.295.

825 (1402) [1a] TRINITY POEM ON BIBLICAL HISTORY. 1508 l. 1, Brunner's ed., nachtrag ESt 70.431, crit. Serjeantson, YWES 16.133.

825 [2] STORY OF JOSEPH. MS. Penrose, de Ricci Census 1996; McCormick & Heseltine *MSS. of Ch's 'Canterbury Tales'*, 101.

826 [3] STROPHIC VERSION OF O. T. PIECES. Bath and dialect, and *Maccabees* sts. 1-2 ptd, Horstmann, AELeg 1881, LXL.

826 [5] PETY IOB. MS. Garrett, de Ricci Census 881.

826 [8] SUSANNAH or SEEMLY SUSAN or PISTILL OF SUSAN. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 78.

827 [14] ROLLE'S COMMENTARY ON THE PSALTER. MSS. Huntington HM 148 and 501, de Ricci Census 59, 71; HM 148, Allen *Wr. Ascr. to R. Rolle*, 172, 262, 286, 366. Note on MS. Hatton, Bodl. Quar. Rec. 1.175; Muir *Comparison of the Rolle and Wyclifite Psalms with Those of the Authorized Version together with a History of E. E. Psalters*, Cornell diss. 1934; dialect Bodley 953 (Berkeley, Gloucestershire), Sidney Sussex (Thredd-lethorpe, Lincs), Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.54; date, see Reuter *A Study*, 12, under 827 [17], below.

827 [17] WEST MIDLAND PROSE PSALTER. Reuter *A Study of the French Words in the 'Earliest Complete English Prose Psalter'*, Societas Scientiarum Fennica, Comm. Hum. Litt. IX.4, Helsingfors 1938.

827 (1311) [25a] STANZAIC LIFE OF CHRIST. Harley 2250 dialect (Dunham Massey, Cheshire), Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.52; on 'old age', Philip, MLN 53.181.

828 [31] CLEMENT OF LANTHONY'S HARMONY. MS. Plimpton (Phillipps 7157), de Ricci Census 1802.

828 [41] WYCLIFFITE VERSIONS OF BIBLE. MSS. Huntington, King, Morgan, Penrose, Scheide, Plimpton, de Ricci Census 56, 956, 1434, 1995, 2122, 1802; MSS. Morgan, Scheide, Forshall & Madden *Holy Bible*,

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829 CHAPTER IX—DIALOGUES, DEBATES, CATECHISMS

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840 [54] SCALE OF PERFECTION. MSS. Huntington HM 112 and 266, and Plimpton, de Ricci Census 51, 65, 1799. MS. sold by Sotheby & Co., July 1, 1938, lot 523. Latin text (Fishlawe, see Allen *Wr. Ascr. to R. Rolle*, N. Y. & L. 1927, 45, 352) in MS. (15th cent.) adv. by Wm. H. Robinson Ltd, of London, Cat. 62 item 53, March, 1937. Man, doctrine, Gardner, Essays and Studies 22.113 (crit. Everett, Medium Aevum 7. 141); Coleman *W. H.'s 'Scale of Perfection'*, Lond. Quar. Rev. 160.241; Gardner *The Text of 'S. of P.'*, Medium Aevum 5.11 (crit. Serjeantson, YWES 17.99). MSS. are subject of thesis research in Univ. of Birmingham, see MHRA no. 16, Sept. 1937, 11.

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848 (1223) [51c] 'HONND BY HONND WE SCHULLE OUS TAKE'. Ed. both MSS., Greene E E Carols, cxxv, 9. Franciscan conn., Robbins, MLN 53.243.

848 (1223) [52d] 'IHESUS DOÞ HIM BYMENE'. Mod. rend., Comper Spir Songs, 84.

848 [52i] 'HOW MANKENDE FURST BYGAN'. Robbins, MLN 53.243; Brown Reg 2. item 780. See [52j], below.

848 [52j] 'MY DOȝTER, MY DERLYNGE'. Robbins, MLN 53.243; Brown Reg 2. item 1382. See [52i], above.

848 [52k] 'LO, FOL, HOW THE DAY GOTH'. Ptd Coulton *Med. Graffiti*, Cbg. Antiq. Soc's Communications, vol. 19, and *Med. Studies*, 2 ser. no. 12, L 1915, 57; Wilson, Leeds Studies in English 5.38.

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849 [108]-[109] 'BIDES A WHILE'; 'MAN, ÞUS ON RODE'. MS. Galba, mod. rend., Comper Spir Songs, 129, 146.

849 [111] 'UNKYNDE MON'. Mod. rend., Comper Spir Songs, 150.

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849 [119a] 'BIHOLT ÞOU MAN WIÞ ROUTHFUL HERTE'. Ed. Furnivall, EETS 115.254. Mod. rend., Comper Spir Songs, 130.

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851 VI. HYMNS AND PRAYERS TO GOD, CHRIST, THE TRINITY. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 16.

851 [137] 'IESU CRIST, HEOUENE KYNG'; [139] 'FADUR AND SONE AND HOLIGOST'; [142] 'LORD, MY GOD AL MERCIABLE'; [148] 'GOD, ÞAT ART OF MIHTES MOST'; [150] 'IHESUS ÞAT DI3EDEST'; [152]-[154] 'IHESU CRIST, MY LEMMON SWETE'. Mod. rend., Comper Spir Songs, 197; 182; 190; Vernon, 195; 214; Vernon, 213.

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852 [161] 'AS ÞOU FOR HOLY CHURCHE RI3T'. Mod. rend., Comper Spir Songs, 198.

852 [163] 'WHEN Y SE BLOSMES SPRINGE'. Mod. rend., Comper Spir Songs, 79. Dialect, Royal (St. Albans, Herts.; see page 990 [163]), Studies in Engl. and Comp. Lit., Univ. of Michigan 13.54.

852 [164] 'SOMER IS COMEN AND WINTER GON'; [167] 'GODYS SONE ÞAT WAS SO FRE'. Mod. rend., Comper Spir Songs, 10; 116.

852 [168] 'CRIST MADE TO MAN A FAIR PRESENT'. MS. Huntington, de Ricci Census 53. Mod. rend., Comper Spir Songs, 156.

852 [173] A LUUE RON. Legge *The Anglo-Norman Sermon of Thomas de Hales*, MLR 30.212; de Hales, Russell *Dict. of Writers of 13th Cent. England*, Bull. of Institute of Hist. Research, L. & N. Y. 1936, 162.

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852 (1134) [174b] MEDITATIONS ON THE LIFE AND PASSION OF CHRIST. Raby *A. M. E. Paraphrase of John of Hoveden's 'Philomena' and the Text of His 'Viola'*, MLR 30.339; ll. 247-76, McGarry *Holy Eucharist in M. E. Homiletic and Devotional Verse*, diss. Cath. Univ. of Amer., Washington, D. C., 1936, 255.

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853 [193] 'EDI BEO ÞU, HEUENE QUENE'. Dialect (Gloucester) of Corpus, Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.53.

853 (1415) [194] 'MODER MILDE, FLUR OF ALLE'. Dialect (Gloucester) Essays and Studies in Engl. and Comp. Lit., Univ. of Michigan 13.53.

853 (1134) [196] 'MARY, MODER, WELL THOU BE'. MS. 'Saxby Psalter', adv. Francis Edwards Ltd, of London, Cat. 624 item 247, Apr., 1938.—See 817 (1503) [10b], above.

853 [199] 'HAYL, MARI, HIC AM SORI'. Mod. rend., Comper Spir Songs, 232.

854 [217] BODLEY FIVE JOYS. Ed. Heuser, Angl 30.547, corrs. Holthausen, Angl 44.66; crit. ed., Holthausen, Angl 59.319 (see also Angl 60.150).

854 (1226) [225] MERTON COLLEGE OXFORD 248 LYRICS. 'An ernemorwe', mod. rend., Comper Spir Songs, 136.

854 (1226) [230]-[251] LYRICS IN JOHN GRIMESTONE'S BOOK. Ed. all MSS., [231] 'Als I lay vp on a nith', [234] 'Lullay, lullay, litel child', [242] 'Maiden & moder, cum & se', [244] 'Þu sikest sore', Greene E E Carols, 103, 115, 117, 193. Mod. rend., 6 items, Comper Spir Songs, Nos. 11, 20, 31, 32, 34, 46.—Robbins *Earliest Carols and the Franciscans*, MLN 53.243.

855 CHAPTER XIV—DRAMATIC PIECES

855 GENERAL TREATMENTS OF MEDIÆVAL DRAMA. Harbage *A Census of Anglo-Latin Plays*, PMLA 53.624.

855 LITURGICAL DRAMA. Shull *Clerical Drama in Lincoln Cathedral, 1318-1561*, PMLA 52.946.—1522 l. 2, Young *Drama of Med. Church*, crit. Lange, AnglBbl 47.38.

855 PRINTS AND EDITIONS OF LITURGICAL TEXTS. Albrecht *Four Latin Plays of St. Nicholas*, Philadelphia, 1935 (crit. Coffman, Speculum 11.521; Spanke, LitBl 59.256).

857 RECORDS OF REPRESENTATIONS OF ENGLISH MYSTERIES. Oliver *Hist. of the Holy Trinity Guild at Sleaford*, Lincoln 1837, 63.

857 MANNER, METHOD, TIME OF PERFORMANCE. Shull *Clerical Drama in Lincoln Cathedral, 1318-1561*, PMLA 52.946; see Crocker, under Chester Plays, 859 [5], below.

857 EARLY ENGLISH DRAMA, SPECIAL CRITICISMS. Kiho *Med. Drama and Gilds*, Stud. in Engl. Lit., Imper. Univ. of Japan, 15.183; Withington *Braggart, Devil, and Vice, . . .*, Speculum 11.124; Pearson *Isolable Lyrics in the Mystery Plays*, ELH 3.228; Deasy *St. Joseph in the Engl. Mystery Plays*, diss. Cath. Univ. of Amer., Washington, D. C., 1937; Withington *The Corpus Christi Plays*, in *Excursions in Engl. Drama*, N. Y. & L. 1937, 1, 15.—1523 l. 7, Chambers *Engl. Folk-Play*, crit. Schmidt, AnglBbl 46.334.—1523 l. 12, Luke *Rôle of the Virgin*, crit. Fischer, AnglBbl 47.292; Vriend, Neophil 21.60; Hillebrand, MLN 51.458.—1523 l. 15, Tomlinson *Der Herodes-Charakter*, crit. Arns, AnglBbl 47.18; Hammerle, Arch 169.95.

858 [4] INTERLUDIUM DE CLERICO ET PUELLA. See Schröder, under 790 [20], above.

858 (1136) [4a] BURY ST. EDMUNDS FRAGMENT. May be styled *The Rickinghall Fragment.*

859 [5] CHESTER PLAYS. MS. Huntington (Devonshire), de Ricci Census 37. Coopers' *Flagellation*, ed. Salter, w. appendix, and ed. Manchester fragm. of *Resurrection*, discussion of rels. of Chester and York *Christ and the Doctors*, and ed. of Lists and Banns of the plays, Greg, *Chester Play Studies*, all in Malone Soc. *Studies*, 1935 (crit. Walter, MLR 33.278; Serjeantson, YWES 16.152). Rels. of MSS., Greg *Calculus of Variants*, Oxf. 1927. Crocker *Production of the Chester Plays*, West Virginia Univ. Studies, I. Philol. Papers, 1936, 62; on Joseph, see Deasy, under 857 Special Criticisms, above.—1523 l. 9, Greg's ed. *Antichrist*, Oxf. 1935, crit. N&Q 169.251; Mill, MLR 31.563; Brunner, AnglBbl 47.264; Marcus, DLz

57.886; Salter, RES 13.341, reply Greg, RES 14.79; Patch, MLN 52.156; Serjeantson, YWES 16.151.

859 [6] YORK PLAYS. *Creation of Adam and Eve*, ed. Dustoor, Allahabad Univ. Studies 13.23. Rotographs (262 frames) of MS. Addit. 35290, MLA Deposit 372 F, in Libr. of Congress. Trusler *Study of the Language of the Wakefield Group in Towneley on the Basis of Significant Rime-Words with Comparison of Forms within the Line in both the Towneley and the York Plays*, diss. Univ. of California 1934; *Christ and the Doctors*, rels. w. Chester plays, Greg, Malone Soc. *Studies* 1935, 101; account books, Mill *York Bakers' Play of the Last Supper*, MLR 30.145; language cpd w. Towneley Plays, Trusler, StPhil 33.15; Frampton *Date of the York Realist*, Prgr. Philol. Assoc. of Pacific Coast, Nov. 1936, PMLA 51.1361; on Joseph, see Deasy, under 857 Special Criticisms, above; Frampton *The Brewbarret Interpolation in the . . . 'Sacrificium Cayme and Abell'*, PMLA 52.895; rels. w. Towneley Plays, Frampton, PMLA 53.86 (crit. Smith, PMLA 53.595); *Abraham's Sacrifice*, 'old age', Philip, MLN 53.181.—1523 1.2, Trusler *Sacrificium*, crit. Everett, YWES 15.124.

860 [7] TOWNELEY PLAYS. MS. Huntington HM 1, de Ricci Census 37; LTLS 1925, 156, 300, 316. *Second Nativity Play*, ptd (100 copies) Weybridge, 1917. Rotographs (264 frames) of MS. Huntington, MLA Deposit 355F, in Libr. of Congress. Clark *The Varying Treatment of the Biblical Element within the Wakefield Cycle*, M.A. thesis 1933, summary in Univ. of Oklahoma Bull. N. S. 665, Apr. 11, 1936; see Trusler, diss., under 859 [6], above; *Secunda Pastorum*, Withington 'Water Fastand', MLN 50.95; analogues to Mak story, Smyser, Stroup, Jour. Amer. Folk-Lore 47.378, 380; Trusler *Some Textual Notes Based on . . . the T. MS.* (Wakefield Group), PhilQuar 14.301; Trusler *Language of the Wakefield Playwright*, StPhil 33.15; on Joseph, see Deasy, under 857 Special Criticisms, above; Smith *Another Allusion to Costume in the Work of the 'Wakefield Master'*, PMLA 52.901; Frampton *Date of the 'Wakefield Master': Bibliogr. Evidence*, PMLA 53.86 (crit. Smith, PMLA 53.595). Giddings, J. A. *Language of the T. P.*, Cornell diss. in prep.—860 l. 2, England's ed. EETSES 71, crit. Frampton, AnglBbl 48.330, 366, 49.3.

861 [8] LUDUS COVENTRIÆ or HEGGE PLAYS. On Joseph, see Deasy, under 857 Special Criticisms, above.

861 [9] COVENTRY PLAYS. Shearmen and Taylors, w. music, ptd Coventry 1825; songs in Shearmen and Taylors, ed. Greene E E Carols, Oxf. 1935, 50. On Joseph, see Deasy, under 857 Special Criticisms, above.

862 [10] BROME *ABRAHAM*. Ed. Varnhagen *Über die Opferung Isaacs, aus d. Me. Brome M°* 1899. On MS., Greene E E Carols, Oxf. 1935, 347.

863 [15] DIGBY PLAYS. On Joseph, see Deasy, under 857 Special Criticisms, above.

863 CHAPTER XV—THE *PEARL* POET; GOWER

863 [1] THE *PEARL* POET. Oakden *Allit. Poetry in M. E.*, vol. 2, Manchester 1935, 67 (summary of interps), 179, 187; Gerould *The Gawain Poet and Dante*, PMLA 51.31.

864 [2] PEARL. Summary of interps., verse, vocab., Oakden *op. cit.* 69 (crit. Savage, MLN 52.430); see Gerould, under 863 [1], above; stanza-linking, Tatlock, PMLA 51.900 note; Hammerle *'The Castel of Perseverance' and 'Pearl'*, Angl 60.401; notes, Thomas, London Med. Studies 1.221.—Ital. trans., Olivero, Bologna 1936.—1525 l. 3, Chase's mod. rend., crit. Medium Aevum 4.239.—1525 l. 14, Wellek, summary of studies, crit. Everett, YWES 15.112.

864 [3] PATIENCE. Oakden *op. cit.* 67; cpd w. storm in *Siege of Jerusalem*, EETS 188.xxix.

864 [4] PURITY (CLANNESSE). Oakden *op. cit.* 68.—1525 l. 1, Gollancz & Day's ed., crit. Menner, MLN 50.336.

865 2. GOWER. Alliterative phrases, Oakden *op. cit.* 368.

865 [5] LIFE. Rels. of Chaucer w. Gower, Brown, StPhil 34.10.

865 [8], [10] MINOR FRENCH POEMS, MINOR LATIN POEMS. See Macro MS., under 866 [13], below.

865 [9]-[10] VOX CLAMANTIS; MINOR LATIN POEMS. MS. Huntington, de Ricci Census 59; Macaulay Oxf. ed., Latin Wks lxv.

866 [13] CONFESSIO AMANTIS. MS. Macro 103, early 15th cent., 189 leaves (see Macaulay ed. *Complete Wks*, Oxf. 1899-1902, 2.136, 161), sold by Sotheby & Co. from Gurney Collection, March 31, 1936, lot 121, to Maggs Bros., see whose Cat. 636 item 60 (autumn, 1936) w. facs. page; MS. from Clumber Libr., sold by Sotheby & Co., Dec. 6, 1937, lot 947;—MSS. Morgan, Huntington, Folger, Garrett, Plimpton, Penrose, de Ricci Census 1389, 1482, 132, 441, 892, 1801, 1996;—Morgan 690, Charlton, Archæol. Æliana 6 (1865).12;—Plimpton, Plimpton *Educ. of Chaucer*, L. & N. Y. 1935, 147, facs. page;—Penrose, McCormick & Heseltine *MSS. of Ch's 'Canterbury Tales'*, 1933, 101. Exemplum, Rosenthal *The 'Vitæ Patrum' in O. and M. E. Lit.*, Univ. of Penna. diss., Philadelphia 1936, 117, 123; Gower and the 'common man', Marcus, Arch 172.32; rels. of Chaucer w. Gower, Brown, StPhil 34.10; Lewis *The Allegory of Love*, Oxf. 1936, 198. Burch, J. C. H. *A Lexical Study of the Engl. Works of J. G.*, diss. in prep., Duke Univ.—1526 ll. 5, 6, Casson, Burch, on language, crit. Everett, YWES 15.103.

866 CHAPTER XVI—CHAUCER

867 GENERAL BIBLIOGRAPHY. Griffith & Berelson *Chaucer Bibliography, 1908-1937*, Univ. of Washington, Seattle, to be issued Dec. 1938.—1526 l. 3, Martin *A Ch. Bibliogr.*, crit. Everett, YWES 16.117; Fischer, AnglBbl 46.322.

867 HISTORY OF CHAUCER CRITICISM. Allusions: 15th cent., Ringler, N&Q 174.120;—16th cent., Moon, MLR 21.426; W. A. T., N&Q 159.131; Starnes, N&Q 171.95; Wilson, N&Q 173.457; Whitford, MLN 52.31; Bradner, RES 12.322;—1550-1650, Williams PhilQuar 16.67;—17th cent., Wright, MLN 44.364; Dodds, N&Q 159.258; Atkinson, MLN 51.328; Williams, Mitchell, MLN 51.435,437; Allen, LTLS 1936, 440; Sloane, N&Q 173.226;—17th cent. and later, Koller, MLN 52.568; Atkinson, N&Q 169.116, 205, 170.207; Chalk, N&Q 169.241; Oliver, N&Q 174.97;—18th cent., Boys, PhilQuar 17.263.—Gebhardt *Ben Jonson's Appreciation . . .*, MLN 49.452.

867 GENERAL CRITICISM. Magnus *Engl. Lit. in Its Foreign Rels.*, L. 1927, 1; de Selincourt *Oxf. Lectures on Poetry*, Oxf. 1934, 24; Prokosch, in *Engl. Novelists* ed. Verschoyle, L. 1936, 3; Chesterton *Chaucer*, Paris 1937; Thompson *Ch. and His Times*, Hull 1937.—867 l. 5, Legouis *Chaucer*, rev. ed. 1936.—1527 l. 6, Lowes *G. Ch.*, crit. Davies, New Criterion 14.163; Gordon, Medium Aevum 6.125; Everett, YWES 15.83.

867 SPECIAL CRITICISM. Collins *Ch's Understanding of Music*, Yale diss. 1934; Patch *Characters in Med. Lit.*, MLN 40.1; Plimpton *Education of Ch.*, N. Y. & Oxf. & L. 1935 (crit. Brunner, AnglBbl 47.262; N&Q 170.234; Ruud, MLN 52.464; LTLS 1936, 495; Verschoyle, Spectator 156.268; Boas, Observer Feb. 2, 1936; Rickert, New Republic 88.53; T.M., Cath. World 143.240; M.W., Commonweal 23.558; Getchell, Education 56.319); Goffin *Ch. and Elocution*, Medium Aevum 4.127; Crosby *Oral Delivery in the Middle Ages*, Speculum 11.88; Lewis *The Allegory of Love*, Oxf. 1936, 161; Lowes *The Art of G.Ch.*, in *Essays in Appreciation*, Boston 1936; Birney *Ch's Irony*, Abstrs. of Diss., Univ. of Toronto, 1936; Birney *Engl. Irony before Ch.*, Univ. of Toronto Quar. 6.538; Glunz *Die Literarästhetik des Europäischen Mittelalters . . .*, (Das Abendland, 2) Pöppinghaus 1937; Lange *Die Bedeutung der Heraldik für die Erklärung eines Mittelalterl. Dichters* (Chaucer), Forschungen u. Fortschritte 13.59; Whitmore *Med. Engl. Domestic Life and Amusements in the Works of Ch.*, diss. Cath. Univ. of Amer., Washington, D. C., 1937; Whiting *The Teaching of Ch.*, Prgr. MLA Dec. 1937, PMLA 52.1151; Haselmayer *Med. Verse Portraiture through Ch.*, Yale diss. 1937; Haselmayer *The Portraits in Ch's Fabliaux*, RES 14.310; 'ol[illegible]e' in Ch's day, Coffman, Philip, MLN 52.25, 53.181; Tatlock *Interpreting Lit. by History*, Speculum 12.390; Herben *Arms and Armor in Ch.*, Speculum 12.475; Marcus *Ch. der Freund des Einfachen Mannes*, Arch 171.174, 172.28; Salter *G. Ch., a Character Analysis*, Univ. Rev., Univ. of Kansas City, 4.264. Diss. in prep., Eliason, M.

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869 [1] LIFE. Grant by Thomas Ch., Feb. 27, 1426-27, orig. in Harvard Law School Libr. 87 item 347, de Ricci Census 1044; Manly, LTLS 1933, 523. See Plimpton *Education of Ch.*, under 867 Special Criticism, above; Peterson *Note sur une Ballade Adressée par Eustache Deschamps à Ch.*, Neuphil. Mittheil. 27.165; Braddy *Sir Peter and the 'Envoy to Bukton'*, PhilQuar 14.368; Krauss *John Heyroun of Newton Plecy, Somerset*, Speculum 10.187 (crit. Everett, YWES 16.116); official visit by Ch. to Dartmouth, Chalk, N&Q 169.241; Stevenson *Ch's Long Lease and the Date of his Birth*, MLN 50.318; Redstone & Redstone *The Heyrouns of London: A Study in the Social Origins of G. Ch.*, Speculum 12.182; Braddy, *Sir Lewis Clifford's French Mission in 1391*, MLN 52.33; rels. w. Gower, Brown, StPhil 34.10; Bronson *Ch's Personal Appearance in His Works*, Prgr. Philol. Assoc. of Pacific Coast 1937, PMLA 52.1381; Deschamps' poem to Ch., Young *Ch. and Aulus Gellius*, MLN 52.347; Braddy *Froissart's Account of Ch's Embassy in 1377*, RES 14.63 (see 1531 ll. 2, 3, Braddy, Manly); Braddy *Sir Oton de Graunson*, StPhil 35.10; Ch. and Joan of Kent, Galway, MLR 33.145; Pollard *Ch's Name*, LTLS 1938, 556.—1530 l. 16, Manly (Speculum 9.86), corr. and crit. Krauss, Speculum 10.187; Everett, YWES 16.116.

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869 [3] CHRONOLOGY. See under 875 [42], 875 [48], 877 [60], 880 [82], below. Galway, MLR 33.187.

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870 [4] ABC. Rotograph of MS. Cbg. Gg IV 27, MLA Deposit 307, in Libr. of Congress.

870 [7] ANELIDA AND ARCITE. MS. Huntington, de Ricci Census 57; Brown Reg 1.484.—Conn. w. Joan of Kent, Galway, MLR 33.179.

870 [9] BOOK OF THE DUCHESSE. Ll. 1156-70, Peter Riga *Aurora*, Young, Speculum 12.299; use of Granson *Complaintes*, Braddy, MLN 52.487.—1531 l. 4, Harrison *Med. Rhetoric*, crit. Everett YWES 15.88.

870 [11] COMPLEYNT OF MARS. Conn. w. Joan of Kent, Galway, MLR 33.183.

870 [12] COMPLEYNT OF VENUS. Conn. w. Joan of Kent, Galway, MLR 33.183; use of balades of Granson, Braddy, StPhil 35.10.

870 [14] COMPLEINT TO HIS PURS. Pierpont Morgan Libr. MS. 4 f. 74 r, ed. Bühler, MLN 52.1.

871 [18] GENTILESSE. L. 20 text, Brittain, MLN 51.433.

871 [19] LAK OF STEDFASTNESSE. Date, Braddy JEGP 36.481.

871 [20] LENVOY DE CHAUCER À BUKTON. Braddy *Sir Peter*, PhilQuar 14.368 (cp. 641 (1085) [20], Kuhl, PMLA 38.115).

871 [21] LENVOY DE CHAUCER À SCOGAN. Rotograph of MS. Cbg. Gg IV 27, MLA Deposit 307, in Libr. of Congress.

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871 [26] TRUTH. MS. Huntington, de Ricci Census 57; Brown Reg 1.484. Rotograph of MS. Cbg. Gg IV 27, MLA Deposit 307, in Libr. of Congress.—Mod. rend. in *Universal Visiter and Memorialist* Jan. 1756, ptd Jones, N&Q 171.455.

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872 [29] BOETHIUS. Patch *Tradition of Boethius*, N. Y. 1935 (crit. Brandl, Arch 170.246; Cooper, MLN 53.222; Silk, Speculum 11.425; McKeon, MPhil 34.197; N&Q 171.287; LTLS 1936, 337; reply to critics, Patch, MLN 53.398); Witcutt *Ch's Boethius*, Amer. Rev. 8.61; Cline *Ch. and Jean de Meun . . .*, ELH 3.170 (crit. Everett, YWES 17.74); Dereck-Héry *Jean de Meun et Ch.*, PMLA 52.967.

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872 [31] HOUS OF FAME. Bk. III 'Colle Tregetour', Williamson, Buck, LTLS 1931, 28, 79; astrological ref., Lange *Die Kenntnis*, under 871 [23], above; Carswell *'Lollius Myn Autour'*, LTLS 1935, 899; conn. w. Joan of Kent, Galway, MLR 33.184; allusion (Robt. Catlin, 1571), Whitford, MLN 52.31.—Alain de Lille *Anticlaudian*, trans. Cornog, Univ. of Penna. diss. 1935 (crit. Marcus, AnglBbl 47.197).—1533 l. 5, Bronson *Ch's 'H. of F.'*, crit. Lange, AnglBbl 47.132; Everett, YWES 16.95.

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Nachr. v. d. Gesellschaft der Wiss. zu Göttingen, phil-hist.kl., N.F., fachgr. IV bd 1 no. 2 (1938).—1534 ll. 7, 8, Kaut *Ch's Age,* Lange *Die Ähnlichkeitstheorie,* Moses *An Appetite,* crit. Everett, YWES 15.91.—1534 l. 14, *read Übersetzung.*

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1050-1400

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1050-1400

Additions and Modifications to
July, 1941

With an Index to Pieces First Treated
in Supplements I-VIII

By
JOHN EDWIN WELLS, M.L., M.A., Ph.D.

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PREFACE

The various issues of the *Manual* and its Supplements are listed on the page facing this Preface. They are noted on pages 1001, 1097, 1201, 1293, 1380, 1480, 1597, and 1695, with corrections made for the plates after the first printings from the types. Purchasers may now obtain the *Manual* and the first three Supplements bound in one volume; and any of the Supplements separately bound, except the First and the Second.

The wide use of these books, and the innumerable kind acknowledgments of indebtedness to them, through twenty-five years, insure on the part of the scholars who have consulted them a participation in my own warm gratefulness to the Connecticut Academy of Arts and Sciences for its publication and maintenance of the *Manual* and its unbroken series of triennial Supplements. Rarely can an author have had such cordial coöperation as I have enjoyed from Dr. George F. Eaton, the Secretary of the Academy, in the printing of the volumes.

This *Eighth Supplement* endeavors to indicate such errors and omissions as have been noticed since the publication of the *Seventh Supplement*; to add to the Bibliographical Notes indications of the new publications issued between June, 1938, and July, 1941; and to supply for the Text the additions and the modifications necessitated by these publications. It is to be assumed that some items of the later part of the period covered have escaped attention.

To this Supplement is appended an Index covering the eight Supplements. As a rule, the entries in this Index concern the pieces that are *not* treated in the *Manual*, but that appear first in a Supplement. Before using the Index the user should read carefully the paragraphs at its head. Means are not available for the printing of an Index—some hundred pages—covering all the entries concerning all the pieces that are dealt with in both the *Manual* and the Supplements.

The devices and the arrangement employed in the *Manual*

and the seven first Supplements have been adhered to in this *Eighth Supplement*. Careful attention should be given to the explanations at the head of the Text, the Bibliographical Notes, and the Index, of this book.

All topics are arranged in the order of the paging of the *Manual*. At the left of each topic-head in the Text and the Notes of this *Eighth Supplement*, is indicated the page of the *Manual* on which the topic has been discussed or is to be inserted. In each case where the topic appeared first in one of the Supplements, the number of the page of the Supplement on which the discussion first appears is entered in parentheses next after the number of the page of the *Manual* on which the discussion is to be inserted. So the reader may find directly the material on a given topic in this *Eighth Supplement* by turning in the Text and the Notes to the left-hand marginal number corresponding to the number of the page in question in the *Manual*.

To those correspondents—unhappily, but few—who have communicated to me additions and corrections for the work, I am very grateful. The labors in accumulating and recording the scattered materials with anything approaching completeness and accuracy are not slight. Again I ask very earnestly that students of English between 1050 and 1500 send me information of their work, and reprints of their articles, especially such as are issued in less accessible publications. I shall appreciate notices from authors and academic advisers of theses and dissertations that have been completed and accepted.

My *Fifteenth Century Writings in English* is progressing. To the impediments imposed by the dispersal of the materials, the complications of their relations, and the fact that much of them has been little treated, conditions over-seas during the past three years have added major and minor obstacles, some at present difficult to surmount.

John Edwin Wells.

77 Vauxhall Street,
New London, Connecticut,
September, 1941.

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1050-1400

TEXT

The following pages contain additions and corrections for the Text of the *Manual* and the seven Supplements already published, and also changes of statement necessitated by studies and editions printed or become accessible since June, 1938. Some points of new knowledge not admissible into the classes of general statement to which the Text of the *Manual* is restricted, are omitted here; the Bibliographical Notes (*infra*, pages 1691 ff.) indicate all such matter.

A number at the left of a paragraph or of a topic-head indicates the page of the *Manual* on which the topic is discussed or is to be inserted. An accompanying number in parentheses indicates the page of a Supplement (*First*, *Second*, *Third*, *Fourth*, *Fifth*, *Sixth*, or *Seventh*) on which the item is considered. The words 'above' and 'below' refer to this *Eighth Supplement*.

CHAPTER I—ROMANCES

7 1. ENGLISH AND GERMANIC LEGENDS. In a thirteenth-century Latin sermon on Humility James found the following lines: —'Ita quod dicere possunt cum Wade;/ Summe sende ylues/ and summe sende nadderes/ Summe sende nikeres/ the bi den watere wunien/ Nister man nenne/ bute Ildebrand onne.'

8 KING HORN [1]. French holds that the story is Germanic, probably Norse, the English far nearer the original than any other version; that the 'meter is iambic trimeter with

a few standard variations'; that the poem should be read not as a romance, but as a *lai*, when it will seem to be 'not a primitive and fumbling effort at story-telling', but 'an accomplished work on the technical side with a sure and practised art behind it,' and 'to conform to all the best stylistic principles of its type,' and 'to have preserved certain fundamental advantages of form that were lost soon afterward.'

15 GUY OF WARWICK [6]. Mrs. Loomis judges that in *Sir Thopas* Chaucer had *Guy* particularly in mind, and that he used the extant Auchinleck Manuscript itself. See page 706 [65], below.

25 THE TALE OF GAMELYN [15]. Study of the manuscripts led Manly and Miss Rickert to judge it highly improbable that Chaucer had a copy of this tale or, as has been suggested, intended to rewrite it for the Knight's Yeoman.

30 GEOFFREY OF MONMOUTH [17]. The older of the two Clumber MSS. (see page 1562 l. 2) is now in the National Library of Wales.

48 LE MORTE ARTHUR [29]. Wilson urges that Malory drew upon this piece itself as one of his sources, and that it in turn represents an original treatment, by the English poet, of the *Mort Artu* substantially as we know it.

54 SIR GAWAYNE AND THE GRENE KNIGHT [31]. Löhmann has argued that the extant poem has sprung from a story of the love of a fée for a mortal, and that the immediate source of the extant poem is an English *Gawain and the Green Knight* rather than a French one. Savage holds that the grounds offered for these views are not adequate. See *The Pearl Poet*, page 578 [1], below.

58 THE GRENE KNIGHT [32]. Miss Day judges that this piece has picked up stock incidents from romances

other than *Sir Gawayne*, and that the writer may have sought to make the story more popular and comprehensible by slurring some elements, intensifying some, and substituting for others.

64 THE AVOWYNGE OF KING ARTHUR, ETC. [38]. Smith dates the Ireland text c. 1440-60, the original perhaps some thirty or forty years earlier and in a Northerly dialect.

82 3. CHARLEMAGNE LEGENDS. Smyser has discussed extensively the nature, the origins, and the relations of the several versions of the story of Olive treated in the lost very early Middle English romance to be styled *Olive and Landres* represented in evidently close translation in the Icelandic *Landres þáttr*, which is of the end of the thirteenth century and is a part of the second augmented version of the *Karlamagnús Saga*.

102 THE ALLITERATIVE ALEXANDER FRAGMENTS [66]. Miss Day judges that there is no reason why the *Wars* should not belong to the late fourteenth century, and that the parallels between the *Wars* and the poems of the *Pearl* poet do not enable one to determine which poet was the earlier.

106 (1345) THE DUBLIN EPITOME [70a]. Pfister has studied the relations of the materials in this piece with those of other Alexander pieces.

106 FOUR FRAGMENTS OF AN OLD PRINT [71]. 1564 l.2, *for* 106 [65], *read* 100 [65].

111 LYDGATE'S SIEGE OF THEBES [79]. A manuscript of 78 vellum leaves (15th cent.), said to be complete, not known to Erdmann, was sold by Sotheby & Co. by order of the executors of Alexander William Stephen, fifth Earl Temple, of Newton Park, Bristol, as item 153 of their sale of June 16, 1941.

122 THE KING OF TARS [86]. Miss Hornstein among other studies has investigated the motif of the birth and the perfecting of the monstrous child.

124 9. BRETON LAIS. Mrs. Loomis presents evidence that Chaucer's *Franklin's Prologue* with its ideas about Breton lais was based on the Breton lai prologue of *Lai le Freine* and *Sir Orfeo*; that for the *Franklin's Tale* Chaucer took from *Sir Orfeo* the idea of associating the lai type with married love; that for the *Wife's Tale* and the *Merchant's Tale* he drew from the fairy lore in *Sir Orfeo*; and that he read the lais in the Auchinleck MS.

126 LAI LE FREINE [88]; 128 SIR ORFEO [89]; 134 SIR DEGARE [95]. See under 9. *Breton Lais*, above.

144 PARTHENOPE OF BLOIS [102]. The Delamere (Vale Royal) MS. is now owned by Mr. Boies Penrose II, of Taunton, England.

146 IPOMADON [103]. *Ipomedon C*: the Marquis of Bath MS. is Longleat 257 ff. 90-106.

155 DISTRUCTIO JERUSALEM [106]. Miss Day showed the main sources to be *Vindicta Salvatoris*, Higden's *Polychronicon*, and the *Legenda Aurea*, and judged the original dialect to be North-West Midland.

CHAPTER II—TALES

170 THE GAST OF GY [9]. The Penrose MS. (see page 1565) is MS. Delamere now owned by Mr. Boies Penrose II, of Taunton, England. Bowers has added and edited the prose

from MS. Queen's College Oxford 383 ff. 135 r-164 v (beg. 15th cent.) with variants of MS. Vernon. He points out that the piece is chiefly a *disputatio* or dialogue, and dates the Caius MS. in the early fifteenth century.

176 THE LAMENT OF THE SOUL OF WILLIAM BASTERDFELD or THE ADULTEROUS FALMOUTH SQUIRE [17]. The Penrose MS. (see page 1565) is MS. Delamere now owned by Mr. Boies Penrose II, of Taunton, England.

CHAPTER III—CHRONICLES

199 ROBERT MANNYNG OF BRUNNE'S RIMED STORY OF ENGLAND [7]. Atwood holds that Mannyng did not use Dares for his Troy matter, and that in two episodes the closest Latin source appears to be the *Compendium Historiæ Trojanæ-Romanæ*. See under page 342 *Handlyng Synne* [2], below.

206 THE BRUT OF ENGLAND [10]. The MS. 3 reported on page 1567 from the Aldenham Collection was advertised by Goldschmidt & Co., of London, Cat. 50 item 59 (January, 1939) and Cat. 59 item 49 (September, 1940); and the MS. 7 (151 leaves) from the Clumber Library was advertised by Francis Edwards, London, Cat. 637 item 111 (March, 1939). A seventeenth-century transcript, 92 leaves, ending at Cap. 243 'Of ye Great Seige of Rone', was advertised by Frank R. Brown, Histon, Cambridge, Cat. 19 item 13 (March, 1940). On October 28, 1941, Christie, Manson & Woods, Ltd., sold at Margam Castle, Port Talbot, Glamorganshire, as lot 273, a manuscript ('? 14th cent.') of 106 vellum and paper leaves, said to begin, 'Here bygynnes a boke in englysch tonge yat ys called Byute of yngland wyche declareys spekes and techeth of ye first bygynnys of ye londe of yngland,' and to end abruptly.

CHAPTER IV—WORKS DEALING WITH CONTEMPORARY CONDITIONS

227 FRAGMENT OF ALLITERATIVE POLITICAL PROPHECY [27a]. A fragment of an alliterative political prophecy has been printed by Miss Day from MS. Cbg. Univ. Libr. Ll I 18 f. 129 r (late 15th cent.).

244 THE CONFLICT OF WIT AND WILL [50a]. See page 426 [18], below.

244 THE VISION CONCERNING PIERS PLOWMAN [51]. Bloomfield has made a survey of the *Piers Plowman* studies of the past thirty-five years. In a comparative study chiefly of the *Divine Comedy* and this poem, R. W. Chambers reaffirms the unity of the poem and of the authorship; approves in general of the interpretations by Coghill and H. W. Wells of the construction and the philosophy of the poem: urges the necessity for considering the poem as a whole; and points out the need to base all considerations on the readings of the manuscripts and not on the text as so far printed. Miss Hort has made a careful study of the poem in its relations to contemporary thought. Huppé has offered evidence to date the A-Text before 1376 and after Philippa's death in 1369 and the return of the Black Prince to England in 1370. He has argued that the B-Text could not have been completed until the autumn of 1378 at latest; and that lack of reference to the Peasants' Rebellion gives strong presumption that the B-Text was completed before 1381.

CHAPTER V—HOMILIES AND LEGENDS

272 SAWLES WARDE [2]. Wilson assigns the original to a West Midland dialect, and dates it c. 1210-15, or possibly a little earlier.

274 (1350) A ST. NICHOLAS SERMON [3d]. This is page 383 (1457) [13c] 'Yc ou rede ye sitten stille.'

277 (1057) (1266) REDDE RACIONEM VILLICACONIS TUE [9a]. A text is in MS. Royal 18 B XXIII ff. 39 r - 48 v (see page 285 [16i], below).

282 THE ORMULUM [14]. Ker has printed from MS. Lambeth 783 Jan van Vliet's (Vlitius') seventeenth-century copy of passages of the *Ormulum* now missing from MS. Junius I.

285 (1571) WORCESTER CATHEDRAL CHAPTER MS. F 10 SERMONS [16h]. Their editor, Miss Grisedale, judges these three sermons, at folios 8 r - 13 v, 42 r - 52 v, to be of 1389-1404; the first sermon to be by Hugh Legat, Monk of St. Albans, the hand West Midland of the late fourteenth or the early fifteenth century; and the two other sermons to be originally Northern, the hand West Midland of the beginning of the fifteenth century.

285 THE ROYAL 18 B XXIII SERMONS [16i]. Ross has printed from MS. Royal 18 B XXIII fifty-one sermons probably by various authors, perhaps assembled at Oxford and originally written at various times between 1375 and 1415 as models for sermons to be preached to lay audiences. In the manuscript these sermons are preceded by a copy of Wimbledon's *Redde Racionem* (see page 277 (1057) [9a], above), and interspersed among them are three sermons from Mirk's *Festial* (see page 301 [20], below).

285 THE BRITISH MUSEUM ADDITIONAL 41321 SERMONS [16j]. In this manuscript are a set of sermons in English.

285 THE SIDNEY SUSSEX CBG. 74 SERMONS [16k]. Talbert has discussed the group, and printed several items,

of 54 sermons with Wycliffite material in MS. Sidney Sussex College Cbg. 74, the group written after 1411.

287 THE NORTHERN HOMILY CYCLE [18]. 'This rime mad an hermyte', eight four-stress lines, abababab, is a fifteenth-century note added to MS. Cbg. Univ. Libr. Dd I 1.

301 THE FESTIAL OF JOHN MIRK [20]. Three of the sermons (cp. Erbe's edition items 68, 30, 70) are in MS. Royal 18 B XXIII ff. 49 r, 72 v, 148 v (see page 285 [16i]. above).

307 OSBERN BOKENAM'S LIVES OF SAINTS [27]. In her edition Miss Serjeantson has presented the known facts regarding Bokenam and his writings.

334 ST. PATRICK'S PURGATORY [80]. A text is in MS. Royal 17 B XLIII.

335 THE VISION OF TUNDALE [81]. The Penrose MS. (see page 1573) is the Delamere MS. now owned by Mr. Boies Penrose II, of Taunton, England.

CHAPTER VI—WORKS OF RELIGIOUS INFORMATION AND INSTRUCTION, ETC.

342 HANDLYNG SYNNE [2]. Laird has made careful studies of the extant manuscripts of the *Manuel des Péchiez*.

348 THE MIRROR OF LIFE [8]. A manuscript of the late fourteenth century, on 79 vellum leaves, two columns of 45 lines each to the leaf, some leaves defective, was sold to Maggs Bros. by Sotheby & Co., as item 522 of their sale of June 18, 1940. See page 463 [62], below.

350 (1061) THE CHASTISING OF GOD'S CHILDREN [10a]. Miss Allen says a German sermon by Tauler is the literal source of a large section of this treatise. She notes that de Worde, not Caxton, printed the *Chastising*.

350 THE SEVEN SINS, THE PATER NOSTER, ETC. [11]. For forms of Confession, see page 360 [32], below.

354 3. SERVICE PIECES AND OFFICES OF THE CHURCH. Robbins has contributed very informative studies of popular and private prayers and other forms in Middle English.

357 TWO PRAYERS AT THE LEVATION [24]. 'I þe honoure' is also in MS. Balliol Coll. Oxf. 316 A f. 108 v. In MS. Gurney (see page 538 [253]-[263], below), in addition to [24c] 'Welcome, lord' (see page 1455), are [24g] 'I þank þe Iesu of al þi goodnesse' f. 182 r, and [24e] 'Iesu, Lord, welcom þow be' f. 189 v (see page 1575). The last is also in MS. Br. Mus. Addit. 27924 f. 231 r (cp. Mirk's *Instructions* ll. 290-301—see page 361 [38], below).

359 THE SYMBOLS OF THE PASSION or ARMA CHRISTI or THE ARMS OF THE PASSION [31] appears also in MSS. Huntington HM 142 f. 7 r (15th cent.) and Br. Mus. Addit. 33036, and a MS. (14th cent.) in the Library of Mount Saint Alphonsus Theological Seminary, Esopus, New York. The facts that eight of the MSS. of this piece are rolls, and that the MSS. are all illustrated with drawings of the several instruments, confirm the phrasing of the texts indicating that the piece was primarily intended for unfurling before congregations. See page 971 [31].

360 A FORM OF CONFESSION [32]. Bowers has edited *St. Brendan's Confession* in MSS. Queen's Coll. Oxf. 210, Cbg. Univ. Libr. Hh I 12, and Harley 1706, and he lists confessions in MSS. St. John's Coll. Cbg. 257, Emmanuel Coll. 229,

Lincoln Cath. Chap. Libr. 210, Trinity Coll. Dublin 348 and 515, Bristol City Libr. 6 (see Owst *Literature and Pulpit in Medieval England*, 383), and Laud 219. For other forms see page 350 [11] - [15].

361 INSTRUCTIONS FOR PARISH PRIESTS [38]. Verses 290-301 are a prayer at the Levation, 'Ihesu, Lord, welcom þow be', in MSS. Br. Mus. Addit. 27924 f. 231 r, and Cbg. Univ. Libr. Ii VI 2 f.98 v, and on f.189 v of a manuscript (end of 14th cent.) in the possession of Mr. Q. E. Gurney, of Norwich, England (see pages 357 [24e], above, and 538 [253]-[263], below).

361 THE ANCREN RIWLE [40]. Miss Serjeantson judges the dialect of the text in the Corpus MS. to be most probably that of Herefordshire. Colledge believes *The Recluse* in MS. Magdalene Coll. Cbg. 2498 (late 14th cent.) to be a truly devotional product of the early Lollard movement, bridging a gap between the reformers and the mystics of the fourteenth century. Miss Allen has discussed farther the Anglo-Norman treatise in MS. Trinity Coll. Cbg. 883 (see page 1576 [40]), and also the *Treatise of Love*, an English derivative of the *Riwle*, published by Wynkyn de Worde in 1493. She presents additional evidences of the astonishing circulation and influence of the *Riwle*.

368 THE ABBEY OF THE HOLY GHOST [46]. A text is in a manuscript (end of 14th cent.) in the possession of Mr. Q. E. Gurney, of Norwich, England (see page 538 [253] - [263], below).

373 RULES FOR HERMITS [56]. This prose (see page 1463 [52c] has in MSS. Sloane 1584 f. 89 and Br. Mus. Addit. 34193 f. 131 seventeen chapters headed in Additional, 'Reule of heremytes made and compiled of the blessed pope Celestine þe V', and beginning, 'It behovys hermytes to dyspice and forsake the worlde.'

CHAPTER VII—PROVERBS AND PRECEPTS, AND MONITORY PIECES

374 SCATTERED PROVERBS [1]. Miss Devlin has called attention to proverbs in Bishop Thomas Brunton's sermons.

378 THE DISTICHS OF CATO [8]. In January, 1940, Bernard Halliday, of Leicester, England, advertised (Cat. 242 item 375) some pieces of manuscript from the bindings of books, among which were 'two folio leaves with couplets in Chaucerian English, headed *Caton*.'

379 HOW THE WYSE (GODE) MAN TAUGHT HYS SONE [9]. A text is in MS. E. I. I in St. George's Chapel, Windsor.

382 RAWLINSON D 328 PROVERBS [11d]. Meech has edited from MS. Rawlinson D 328 (15th cent.) a group of proverbs in the dialect of Plymouth.

383 *Will and Wit* [13]. See *Conflict of Wit and Will*, page 426 [18], below.

383 (1457) '*Yc ou rede ye sitten stille*' [13c]. This is page 274 (1350) [3d], *A St. Nicholas Sermon.*

CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

398 THE STORY OF JOSEPH or IACOB AND IOSEP [2]. The Penrose (Delamere) MS. (see page 1578) is now owned by Mr. Boies Penrose II, of Taunton, England.

398 A STROPHIC VERSION OF OLD TESTAMENT PIECES [3]. The Marquis of Bath MS. is Longleat 257 ff. 119-208.

402 THE WEST MIDLAND PROSE PSALTER [17]. Transfer to this item page 1459 [17b].

403 (1459) THE BRITISH MUSEUM ADDITIONAL 17376 PROSE PSALTER [17b]. This item is the *West Midland Prose Psalter* [17], above.

403 THE SEVEN PENITENTIAL PSALMS [21]. Maydenstone's psalms are in MS. Huntington Libr. HM 142 f. 22 v.

404 BROMPTON'S SEVEN PENITENTIAL PSALMS [22]. MS. Harley 1704 ff. 13-75 (1460-1470) attributes its text to John Alcock.

405 (1272) A STANZAIC LIFE OF CHRIST [25a]. Miss Preger also assigns this piece to the Northwest Midland, probably Cheshire.

407 (1357) A COMMENTARY ON THE *BENEDICTUS* [29a]. This piece is also with Rolle's Prose Psalter in a manuscript now in the Newcastle-upon-Tyne Public Library, formerly in St. Nicholas' Cathedral.

410 3. THE WYCLIFFE-PURVEY TRANSLATIONS OF THE BIBLE. Talbert points out that there is a well-defined New Testament version of the Lollard *Bible* apparently developed between 1384 and 1395; and that this intermediate version is in MS. Huntington Library HM 134. He thinks it probable that the Late Version was based not on the Early Version, but derives in part at least from the intermediate version.

410 ON TRANSLATING THE BIBLE INTO ENGLISH [42]. Bühler has printed from MS. Trinity Coll. Cbg. B. 14. 50 (II ff. 26 r - 30 v) as basis a Lollard prose tract of 1400-1414 or c. 1407, on the translating of the *Bible*. The tract was frequently printed, and exists also in MSS. Pierpont Morgan Libr. 648, Trin. Coll. Cbg. B. 1. 26, Corpus Chr. Coll. Cbg. 298, Lambeth 594, Harley 425, and Cott. Vitellius D VII.

CHAPTER IX—DIALOGUES, DEBATES, CATECHISMS

411 1. DIALOGUES. Bowers points out that the *Gast of Gy* (see page 170 [9]) is chiefly a *disputatio* or dialogue.

411 THE DEBATE BETWEEN THE BODY AND THE SOUL [1]. Miss Heningham has edited a Latin debate from MS. Royal 7 A III, and has shown the close indebtedness of the Worcester fragments to Old English precursors.

418 THE OWL AND THE NIGHTINGALE [8]. Atkins judges the prayer for Henry's soul to be for a dead king. Wrenn has discussed the constitution, the former ownership, and the donation of MS. Jesus College Oxford 29, and the 'scribblings' in the manuscript. He believes that the dialect of the manuscript seems to point to its being copied at some West Midland monastery, though the language of the archetype was probably that of Surrey; and the 'broaken leafe' entry on f. 155 r he thinks to be probably by Thomas Wilkins (died 1698), whose name is inscribed on several of the leaves.

426 THE CONFLICT OF WIT AND WILL [18]. This piece, so styled by Dickins, its editor, is an allegorical romance in long alliterative lines accessible in seven fragments on six scraps of vellum (Northern, c. 1400) cut from three, or per-

haps four, leaves of a manuscript and used to patch the margins of Sig. 0, leaves 6, 7, 8, of a copy of the first printed York Missal, Cbg. Univ. Libr. Res. b. 162. As the fragments are pasted down, what is on their reverse is not visible; the faces exposed present a total of 132 verses, of which 42 are defective. Evidently of no considerable literary power, with very inadequate handling of the alliterative line, the poet allegorizes the conflict between Reason and Impulse, sporadic allusions to which occur in English (*e.g.*, *Will and Wit*, page 383 [13]) from the early thirteenth century to the seventeenth. The hero of the poem seems to be Angus (?Anguish) who, associated with Moderation the fellow of Fortune, under the standard of *Witte þe wise kyng* devastates the forces of *Wille þe wick'*, and is rewarded with the castle of Courage. Dickins tentatively assigns the poem to the fourteenth century and the northern limit of the North-West Midland, though it may be Northern modified by a West Midland scribe.

CHAPTER X—SCIENCE, INFORMATION, DOCUMENTS

429 THE NAPLES XIII. B. 29 RECIPES [9b]. Judging them to be of the fourteenth century, Vallese has edited from 19 pages of MS. Biblioteca Nazionale di Napoli XIII. B. 29, transcribed in 1457, a group of medical recipes.

429 OSLER LIBRARY MS. 7591 RECIPES [11a]. In the Osler Library MS. 7591 (first half of 16th cent.) are a number of recipes of date earlier than the MS., for various afflictions, ointments, unguents, charms; and at page 100 are twelve short couplets on the name of the 'stone'.

430 A TREATISE ON BLOOD-LETTING [13]. A text of these verses is in Army Medical Library MS. 4 (see [14a], below).

430 THE ARMY MEDICAL LIBRARY MS. 4 LEECH-BOOK [14a]. The Army Medical Museum and Library MS. 4, formerly owned by Dr. Thomas Windsor, of Manchester, is a leech-book of 117 leaves in various hands of the late fourteenth and early fifteenth centuries, comprising recipes judged by Meyer to be by writers who flourished between 1320 and 1420. At ff. 16 r - 17 r is a text of the 45 short couplets (14th cent.) on blood-letting in the Loscombe MS. (see page 430 [13]).

439 MACRO 18 PIECES [41a]. On MS. Macro 18 (14th cent.) f.42, sold as item 75 by Sotheby & Co. March 30, 1936, are a recipe for gunpowder and a description of Sir Walwain's sword.

439 THE RETINUE OF EDWARD III [41b] 'duryng the siege of the toun and Castel of Caleys' (1346-1347) is in MS. Macro 68 (third quar. 14th cent.), sold by Sotheby & Co. to Maggs Bros. March 31, 1896, item 146.

441 EARLY CHARTERS [47]. Miss Robertson has recorded several early charters.

442 A PETITION TO PARLIAMENT 1344 [56c], has been printed by Whitehall from Public Record Office SC8, 192/9580. He reports about 375 items in English antedating 1450 in the 'Ancient Petitions' file in the Public Record Office, and about 450 items in English antedating 1450 in 'Early Chancery Proceedings' files.

442 THE FIRST PETITION TO PARLIAMENT IN ENGLISH [59]. Whitehall has printed an earlier petition in English dated 1344 (see [56c], above).

CHAPTER XI—ROLLE AND HIS FOLLOWERS

444 ROLLE [1]. Arnould argues that the assertion of a sojourn of Rolle at the Sorbonne is totally unwarranted.

447 THE PRICKE OF CONSCIENCE [4]. The *Pricke* is preceded with an eight-line invocation ababbcbc, 'Fadir, Sone, and holy gost', in a manuscript in the possession of Mr. Q. E. Gurney, of Norwich, England (see page 538 [253] - [263], below). The Stonor MS. (see page 1581; previously Camoys) was offered for sale by Maggs Bros. in Cat. 691 item 288 (May, 1940).

449 THE FORM OF PERFECT LIVING [5]. In October, 1939, and July, 1940, Quaritch advertised a manuscript with this item and *Ego Dormio*.

450 EGO DORMIO ET COR MEUM VIGILAT [6]. For a manuscript with the *Form of Perfect Living*, see [5], above.

457 (1582) THE TWELVE PROFITS OF ANGER [39a]. Tatlock points out that the rendering from the Latin should be 'Affliction', not 'Anger'.

459 CONTEMPLATIONS OF THE DREAD AND LOVE OF GOD [48]. The Stonor (previously Camoys) MS. (see page 1582) was offered for sale by Maggs Bros. in Cat. 691 item 288 (May, 1940).

460 (1582) STIMULUS AMORIS [52d]. On the Stonor MS., see [48], above.

460 THE SCALE OF PERFECTION [54]. On the Stonor MS. (see page 1583), see [48], above.

461 AN EPISTLE ON MIXED LIFE [55]. A text is in MS. Longleat 29.

463 THE MIRROR OF LIFE [62]. A manuscript on 79 vellum leaves (late 14th cent.) was sold by Sotheby & Co. to Maggs Bros. on June 18, 1940. See page 348 [8], above.

CHAPTER XII—WYCLIFFE AND HIS FOLLOWERS

CHAPTER XIII—PIECES LYRICAL IN IMPULSE OR IN FORM

498 2. RELIGIOUS LYRICS. For other religious lyrics, see Chapter VI, 2. *The Seven Sins*, *The Pater Noster*, *The Creed, Etc.*, and 3. *Service Pieces and Offices of the Church*, pages 350, 354, above. Robbins urges that the friars, especially the Franciscans, played a predominating part in the composition of the English religious lyrics before the Black Death.

505 (987) 'ALMYGHTY GOD IN TRINITE' [54]. On MS. Gurney, see page 538 [253] - [263], below.

525 'IESU, SUETE IS ÞE LOUE OF ÞE' [158]. A text 'Ihu swete his þe loue of þe', a Midland variant in 80 verses of the *Iesu dulcis memoria*, in MSS. Harley 2253 and Hunterian 512, is in MS. Newberry Library, Chicago, Ry 8 f. 135 r (14th cent.).

526 'A IHU ÞOW SCHED ÞI BLODE' [159a], a devotional lyric on the Events of the Passion in 18 stanzas abababab, Northern dialect, is in the Newberry Library, Chicago, MS. Ry 8 f. 112 v (14th cent.).

528 'CRIST MADE TO MAN A FAIR PRESENT' [168]. 1585, *read* 528 'CRIST . . . .'

530 (1078) 'IHESU ÞAT HAST ME DER ABOU3TE' [174a]. A text is in MS. Huntington Libr. HM 142 f. 45 r (15th cent.) with five added stanzas, and another is in a manuscript owned by Mr. Q. E. Gurney, of Norwich, England. Miss D'Evelyn holds with Raby that most of the verses of this orison are taken over from the *Meditations* (see pages 1078 [174a], 1078 [174b], 1467 [174b]), and judges that the orison was intended for practical devotions.

530 (1078) MEDITATIONS ON THE LIFE AND PASSION OF CHRIST [174b]. Miss D'Evelyn has more closely defined the handling of the Latin original, *Philomena* (see page 1467 [174b]), by the author of the *Meditations*, and judges that the extant manuscript preserves a comparatively satisfactory copy of the original. See [174a], above.

533 (1078) 'MARY, MODER, WELL THOU BE' [196]. Texts are also in MSS. Huntington Libr. HM 124 f. 47 r and 142 f. 19 r (3 verses).

538 (1182) LYRICS IN JOHN GRIMESTONE'S COMMON-PLACE BOOK [230] *et seq.* Robbins has printed several short prayers from this manuscript:—'Iesu, my suete with,' f. 42 r; 'Lord Iesu, þin ore', f. 85 r; 'God Lord þat sittest in toure', f. 119 v; and 'Mi Lord with herte I prey3e þe', f. 122 r.

538 THE GURNEY LYRICS. In a manuscript (end of 14th cent.) now owned by Mr. Q. E. Gurney, of Norwich, England, occupied chiefly with a text of the *Pricke of Conscience* (see page 447 [4], above) and one of the *Abbey of the Holy Ghost* (see page 368 [46], above), are fourteen religious lyrics and a couplet to the Virgin, as follows.

'*Fadir, sone, and holy gost*' [253] is an invocation of one stanza ababbcbc on f. 1 v prefaced to the *Pricke of Conscience* (see page 447 [4], above).

'*Al-weldand God of myhttis most*' [254], a 'general confession' of 40 couplets of four-stress verses, is on f. 180 v.

'*Welcome, lord, in forme of bred*' [255] is a Levation piece (see page 357 (1455) [24c], above), on f. 182 r.

'*I þank þe, Iesu, of al þy goodnesse*' [256], a three-couplet prayer at the Levation, is on f. 182 v.

'*Lord God, as þou art al good*' [257] consists of 14 short verses on f. 182 r.

'*Ihesu þat hast me der abouȝte*' (see page 530 (1078) [174a], above) is on f. 182 v.

'*Ihesu, þi swetnesse*' (see page 525 [156]) is on f. 185 v.

'*Almyhtti God in Trinite*' (see page 505 [54], above) is on f. 188 r.

'*These lettris þre wiþ þe titil*' [258] consists of 48 short verses on f. 188 v on the interpretation of the Name of Jesus.

'*Iesu, Lord, welcom þow be*' (see page 361 [38], above) consists of 18 verses on f. 189 v.

'*Iesu Cryst, ryhtful Iustyse*' [259], a 'holy meditaciun', is 63 stanzas abab on f. 190 r.

'*Alle owr mischeuis haue in þy syht*' [260], an invocation of the Virgin, consists of 45 short lines in couplets, the beginning missing, on f. 195 r.

'*Mayde wiþoute make*' [261], a defective verse translation of *Virgo singularis respice quod quero*, is on f. 195 v.

'*Cryst þat art boþe day and lyht*' [262], a fourteen couplet version of *Criste qui lux es et dies*, is on f. 196 r.

'[M]arye Blisful Mayde and Mod[er without] pere/ This nyht thy blessyng [send] and thy Sonis dere' [263], is a couplet on f. 198 v.

CHAPTER XIV—DRAMATIC PIECES

546 THE CHESTER PLAYS [5]. Salter has made from the manuscripts a careful study of the Early Banns and the Late Banns of this cycle, their origin, date, and revision, and has printed their text.

551 THE YORK PLAYS [6]. Frampton argues that Play XXXIV, *Christ Led Up to Calvary*, exhibits a rewriting of an extensive nature subsequent to 1415, when Robert Burton made his list of York plays.

555 THE TOWNELEY PLAYS [7]. Watt has discussed the dramatic unity of the *Secunda Pastorum*, which he believes will stand up under the strictest structural analysis. Frampton urges that the trimeter writing in Play XXV, *The Harrowing of Hell*, is by an editor who added the septenar quatrains at the time he was acquiring the York lines.

CHAPTER XV—THE *PEARL* POET; GOWER

578 THE *PEARL* POET [1]. Miss Day reports a general agreement on the order *Patience*, *Cleanness*, *Gawayne*; offers reasons that *Sir Gawayne* did not follow closely on *Cleanness*; judges that the parallels with the *Wars of Alexander* do not enable us to judge whether the *Pearl* Poet or the poet of the *Wars* was the earlier (see page 102 [66], above); holds that John Donne or John Prat and John Erghome have less to recommend them as author than has Huchown or Strode; reports indications that the poet in his earlier life had some connection with Wetton Mill in Staffordshire; and has carefully examined the evidences regarding the sources of *Sir Gawayne*.

591 THE CONFESSIO AMANTIS [13]. The Penrose (Delamere) MS. (see page 1587) now in the possession of Mr. Boies Penrose II, of Taunton, England, contains at its ff. 3 r, 5 r, 8 v, 11 v, 13 r, 158 r, the following passages of the *Confessio*:—I 3067-3402, V 5551-6048, VI 1789-2358, II 1613-1864, V 4937-5162, Prol. 585-1088, and I 2785-3042. The Clumber MS. (see page 1587 l. 9) was offered for sale by Maggs Bros. in Cat. 691 item 242 (May, 1940).

CHAPTER XVI—CHAUCER

600 ¶ 1. Olson has carefully accumulated the evidence regarding Chaucer's interest and preferences in music.

600 ¶ 2. Under the general editorship of Drs. Bryan and Dempster the known sources and analogues of the *Canterbury Tales* have been printed.

601 While asserting that there is something of the Laodicean about Chaucer, Loomis presents facts and inferences that he feels to justify our rejecting any notion of him as either a sychophantic timeserver, or a cheerful philosopher who looked upon the follies and struggles of mankind with an amused detachment.

608 LIFE [1]. Miss Bressie suggests that Chaucer was captured in Burgundy, at Rouvray, just before his ransom; that he was in the retinue of the Earl of March; and that soon after his ransom he returned to England.

617 THE CHAUCER CANON [2]. Miss Webster feels that her study of the vocabulary of *An Holy Medytacion* strengthens Brow[illegible] claim (see page 1588 l. 1) that that piece is Chaucerian. On 'Ceys and Alcion' as an independent poem, see page 698 [60], below.

618 WORKS CLAIMED BY CHAUCER. 619 ¶ 2. Drs. Manly and Rickert have reported that 'the xxv ladies' is the correct reading of the *Retraction.*

631 THE BOOK OF THE DUCHESSE [9]. On the story of 'Ceys and Alcion' as an early separate poem, see page 698 [60], below.

635 THE COMPLEYNT OF MARS [11]. Braddy offers evidence from the Graunson originals assisting Shirley's assertion that Mars is John Holland, and Venus is Isabel of York, daughter of the King of Spain.

636 THE COMPLEYNT OF VENUS [12]. See under [11], above.

660 TROILUS AND CRISEYDE [32]. Kirby has made an extensive study of the poem in the light of the courtly love tradition.

665 THE LEGEND OF GOOD WOMEN [33]. Estrich has noted similarities that suggest that Chaucer drew upon Machaut's *Jugement dou Roy de Navarre* for structural pattern and certain major features and minor details.

674 GENERAL PLAN [37]. From their study of the manuscripts Manly and Rickert have reported the probabilities that 'Chaucer did not lay out a general plan for the whole journey to Canterbury and return and assign each block of tales to its proper place in this plan'; that 'when he changed his intentions with regard to the use of a particular tale, he did not always remove all traces of its previous use'; that it is uncertain whether his final plan called for two tales going and two returning, or for only one going and one returning; and that it is uncertain that any of the extant tales were for the return journey.

675 THE FRAGMENTS OR GROUPS [38]. See under [42], [77], below.

678 ORDER OF THE FRAGMENTS [42]. Manly and Rickert have concluded that 'none of the extant manuscripts exhibits an arrangement which with any probability can be ascribed to Chaucer', and that 'very soon after Chaucer's death several separate attempts were made at gathering and arranging the tales Chaucer was known or reported to have written.' The Manly-Rickert text is arranged in the order AB^1DEFCB^2GHI, adopted by Koch, Manly, and Robinson (see page 1472 [42]).

679 THE MANUSCRIPTS [43]. The exhaustive monumental study of the manuscripts by Manly and Rickert has been published. It lists and describes 83 manuscripts including fragments. To the earlier lists it adds the Merthyr fragments pasted in a copy of John Davies' *Antiquæ Linguæ Britannicæ Dictionarium Duplex*, 1632, whose owner is the Rev. L. C. Simons, of Merthyr Mawr Rectory, Bridgend, Glamorganshire. These fragments are three damaged leaves containing parts of the *Nun's Priest's Link* and *Tale* (see page 711 [68], below).—1590 l. 4, The Penrose (Delamere) MS. is now owned by Mr. Boies Penrose II, of Taunton, England.—1590 l. 6, MS. Plimpton—*for* is two leaves . . . Squire's Prologue, *read* contains the Merchant's Endlink (E2419-40) and Squire's Headlink (F1-8), and F709-52, 1198-1272.

680 THE HARLEY 7334 TEXT [44]. Manly and Rickert have judged this manuscript to be 'interesting' but 'never authoritative', and to be of the commercial type 'picked up from many sources and edited with great freedom by some one other than Chaucer.'

680 BASES OF EDITIONS [45]. The text of Manly and Rickert is constituted from their exhaustive studies of all the extant manuscripts of the tales (see page 679 [43], above).

681 INDICATIONS OF TIME AND PLACE [50]. Manly and Rickert have judged that in making allusions to time and place Chaucer 'may have been guided by the needs of the moment . . . and not have considered carefully whether these allusions would fit into his general plan or would harmonize with one another.'

682 THE DURATION OF THE PILGRIMAGE [51]. See under pages 674 [37] and 681 [50], above.

692 THE KNIGHT'S TALE [55]. From the manuscripts Manly and Rickert judged that this tale represents unfinished work, and that such revision as Chaucer made stopped about 300 lines from the end.

697 THE COOK'S TALE [58]. Manly and Rickert believed that only sudden illness or other unsurmountable interference could have prevented Chaucer from continuing this tale. Lyon judges that in this tale Chaucer was probably drawing not from literary sources, but from contemporary London life.—On the *Gamelyn*, see page 25 [15], above.

698 THE MAN OF LAW'S HEADLINK, PROLOGUE, AND TALE [60]. Manly and Rickert found it difficult to see Chaucer's reason for prefixing verses 99-133; and point out that the passages of the *De Miseria Humanæ Conditionis* drawn on for these verses are quoted in both the Latin and the French of the tale of *Melibeus*. Braddy has favored the idea that 'Ceys and Alcion' listed in B57 was composed first as an independent poem.

702 THE SHIPMAN'S PROLOGUE [61]. Manly and Rickert have reported that 33 of the 35 manuscripts with this link have it follow the *Man of Law's Tale*. They judged the 'Somnour' form to belong to an early stage in the composition of the *Tales*, and the link to be more appropriate to the *Melibeus*, and to be left with no proper function when the *Melibeus*

was transferred to Chaucer and the Summoner-Friar quarrel was introduced.

703 FRAGMENT B^2 [62]. Manly and Rickert have located this fragment between Fragment C and Fragment G.

704 THE SHIPMAN'S TALE [63]. Manly and Rickert judged that this tale in its present form was originally intended for the Wife, and was written late.

704 THE PRIORESS' HEADLINK AND TALE [64]. Brown has argued that the exemplum in MS. Corpus Christi College Oxford 32 f. 92 is perhaps of about 1215, and is the closest of the analogues to Chaucer's tale.

706 SIR THOPAS [65]. Mrs. Loomis concludes that *Guy of Warwick* was the particular object of attack here, and that the manuscript that Chaucer used for all that he borrowed from *Guy* is the extant Auchinleck Manuscript. See page 15 [6], above.

707 THE TALE OF MELIBEUS [66]. Severs holds that from beginning to end Chaucer follows without additions, omissions, or any other alterations the text of the French adaptation in MS. Bibl. Nat. Paris fr. 578 ff. 56 r - 70 v. Manly and Rickert have approved. Lawrence believes that Chaucer valued the *Melibeus* for its own sake, and urges that just those qualities that we find tedious in the tale were highly esteemed in the Middle Ages, that the tale is primarily a humanitarian document very much in the taste of its own time, and of a type then potently influential.

709 THE MONK'S TALE [67]. Manly and Rickert have judged that this tale was composed not for the *Tales*, but for an earlier special occasion, perhaps as early as 1374 as Kittredge suggested, and perhaps as a perfunctory response to demands by a patron. They infer that the 'modern instances'

were inserted later and belong to the interior, not the end, of the tale.

711 THE NUN'S PRIEST'S PROLOGUE AND TALE [68]. The Merthyr fragments, three damaged leaves of manuscript with text of B3974-4010, 4017-50, 4211-48, 4259-88, 4374-4412, 4418-52, described by Manly and Rickert, are the property of the Rev. L. C. Simons, Merthyr Mawr Rectory, Bridgend, Glamorganshire. See page 679 [43], above. Manly and Rickert judged it probable that Miss Hammond was right in assigning both forms of this prologue to Chaucer (see page 711 [68]); they believed that the endlink (B4637 ff.) is genuine, but was rejected by Chaucer after the words to the Monk were written. Hulbert reports the recent tendency not to accept Miss Petersen's theory that this tale is closer to the German analogue than to the *Roman de Renart*.

713 FRAGMENT C [69]. Manly and Rickert have located this fragment between Fragment F and Fragment B^2.

714 THE PHYSICIAN'S TALE [70]. Shannon proposes that the skeleton of this tale is from the *Roman de la Rose*, supplemented with material from Livy's *History*.

715 THE PARDONER'S TALE [72]. Mrs. Hamilton has studied the symbolic significance of the Old Man and the sources drawn on for it. Sedgwick has reviewed the criticism of the Pardoner and his tale from 1880 to 1940, and urges that Chaucer's intention was to stress the sinner, not the sins dealt with—the Pardoner, not the situation.

718 FRAGMENT D [73]. Manly and Rickert have located this fragment between Fragment B^1 the *Man of Law's Endlink*, and Fragment E.

719 THE WIFE OF BATH'S TALE [74]. See under page 124 9. *Breton Lais*, above.

725 FRAGMENT E [77]. Manly has agreed with Tatlock that Fragments E and F should be regarded as one fragment.

725 THE CLERK'S HEADLINK AND TALE [78]. Manly and Rickert have judged that the 'Host's Stanza' is a bit of Chaucerian work rejected because of change of plan, though preserved almost solely in manuscripts containing the latest work. See page 729 [79], below. Severs points out that echoes of the French tale (see page 1376 [78]) are much more frequent than echoes of the Latin.

729 THE MERCHANT'S PROLOGUE AND TALE [79]. Brown has argued that the 'Host's Stanza' is not as Manly suggested the 'sole remnant' of an early link which was later cancelled (see page 725 [78], above). See Mrs. Loomis, under page 124 9. *Breton Lais*, above.

732 FRAGMENT F [80]. See under page 725 [77], above.—1592. Heuer, Ruud, and Miss Everett have not been favorably inclined toward Hawkins' arguments as to the location of this fragment.

734 THE FRANKLIN'S PROLOGUE AND TALE [82]. Tatlock and Miss Dempster state that most scholars believe Chaucer imitated the general *lai* type rather than one lost *lai*, and they judge the borrowings regarding Arviragus, etc., to be directly from Geoffrey of Monmouth. See Mrs. Loomis, under page 124 9. *Breton Lais*, above.

737 FRAGMENT G [83]. Manly and Rickert have located this fragment next after Fragment B^2, *Nun's Priest's Tale*, and before Fragment H, *Manciple's Prologue*.

739 THE SECOND NUN'S TALE [84]. Gerould proposes that Chaucer followed the *Legenda Aurea* through verse 357, and then turned to a text of the Latin *Passio S. Cæciliæ*;

or used a *Legenda* text fuller than any extant; or followed throughout a *Passio* similar to that which Jacobus abbreviated.

740 THE CANON'S YEOMAN'S PROLOGUE AND TALE [85]. Manly and Rickert have noted the general admission that these pieces are among the latest written by Chaucer, and suggest that possibly verses 972-1481 form a tale originally written to be read on a special occasion.

742 THE MANCIPLE'S PROLOGUE AND TALE [87]. Manly and Rickert have concluded that the prologue was written late. They support the ascription of the tale to Chaucer's 'prentice period', and suggest that it had not been widely circulated before it was drawn on for the *Tales*.

745 THE PARSON'S TALE AND RETRACTION [89]. Manly and Rickert have concluded that the Sins matter (Part II 387-957) was inserted from a French version of Peraldus into the Penitence matter by Chaucer or by someone who found the passage among his papers and united it with this tale. These scholars have judged that the manuscripts suggest that the *Retraction* was in the ancestor of all the manuscripts of the *Parson's Tale*; that this does not settle the question whether Chaucer wrote the *Retraction*; and that the question of authorship is perhaps to be solved only according to the personal leanings of the solver.

BIBLIOGRAPHICAL NOTES

BIBLIOGRAPHICAL NOTES

In the following pages the first number at the head of an item indicates the page of the *Manual*. A number in brackets is the item-number corresponding to that which in the Text of the *Manual* follows, and in the Bibliographical Notes precedes, the title of the item. A number standing alone in parentheses or not in parentheses refers to the page in a Supplement (*First*, *Second*, *Third*, *Fourth*, *Fifth*, *Sixth*, or *Seventh*) which the next following passage concerns. 'L.' followed by a number refers to the item in the *Manual*, and indicates the specific line there which the next following passage concerns. A number standing alone followed by 'l.' and a number indicates the page and the line in a Supplement which the following passage concerns. Each of the entries under an item is additional to those in the *Manual* and the first seven Supplements, except where the entry contains the direction '*read*'. An entry with '*read*' is a correction of the correspondent entry in the *Manual* or the Supplement indicated by the page number given. The words 'above' and 'below' refer to the *Eighth Supplement*.

The groups of entries preceding 761 Chapter I include only new items concerned with more than one of the chapters, or items in which changes in title or manner of issue have occurred, or for which emphasis is desired. Items covering only matter within a chapter or a section of a chapter are entered at the head of the Notes on the chapter or the section concerned. Series are supposed to continue as already noted, unless indication of a lapse is given.

TABLE OF ABBREVIATIONS

(Here are included all abbreviations not self-explanatory adopted after the first issue of the *Manual*.)

Brown ELTC *English Lyrics of the 13th Century*, Oxford 1932.

Brown Reg *A Register of Middle English Religious and Didactic Verse*, Parts I and II, Carleton Brown, Oxford. For the Bibliographical Society, 1916, 1920.

Brown RLFC *Religious Lyrics of the XVth Century*, Oxford 1939.

CBEL *Cambridge Bibliography of English Literature*, Cambridge University Press, London and New York 1941, 4 vols. (crit. LTLS 1940, 648, 660, 1941, 67, 91, 103, 127, 292; N&Q 180.89).

Comper Spir Songs *Spiritual Songs from English Manuscripts of Fourteenth to Sixteenth Centuries*, ed. F. M. M. Comper, London and New York 1936.

de Ricci Census *Census of Medieval and Renaissance Manuscripts in the United States of America and Canada*, S. de Ricci and W. J. Wilson, New York, vol. 1, 1935; vol. 2, 1937; vol. 3, 1940.

EHR *English Historical Review*, London 1886—

ELH *ELH, A Journal of English Literary History*, Baltimore, Maryland, The Tudor and Stuart Club. Thrice a year. April 1934—

English *English: The Magazine of the English Association*, H. Milford, Oxford University Press, 1937—

EnglStudies *English Studies*, Amsterdam 1919—

Essays and Studies *Essays and Studies by Members of the English Association*, Oxford 1910—

Études Angl *Études Anglaises*, Paris 1937—

Forschungen u. Fortschritte *Forschungen und Fortschritte: Korrespondenzblatt der Deutschen Wissenschaft und Technik*, Berlin 1925—

Gerould St's Leg *Saints' Legends*, G. H. Gerould, Boston 1916.

Greene E E Carols *The Early English Carols*, ed. R. L. Greene, Oxford 1935.

Jour Hist Ideas *The Journal of the History of Ideas*, New York, January 1940—

LeuvBijdr *Leuvensche Bijdragen, Periodical for Modern Philology*, The Hague 1896—

Litteris *Litteris; An International Critical Review of the Humanities*, New Society of Letters, Lund 1924-1930.

London Med Studies *London Medieval Studies*, University College, London 1937—

LTLS *London Times Literary Supplement.*

Manly & Rickert Text *The Text of the Canterbury Tales Studied on the Basis of All Known Manuscripts*, J. M. Manly and E. Rickert, Chicago 1940, 8 vols.

Manly CT *Canterbury Tales by Geoffrey Chaucer*, with an Introduction, Notes, and a Glossary, by John Matthews Manly, New York 1928.

Medium Ævum *Medium Ævum.* Published for the Society for the Study of Medieval Languages and Literature, Oxford 1932—

MHRA *MHRA, Bulletin of the Modern Humanities Research Association*, Liverpool 1927—

MLQuar *Modern Language Quarterly*, University of Washington Press, Seattle, Washington, March 1940—

Neophil *Neophilologus, A Modern Language Quarterly*, Groningen-The Hague and New York 1916—

NSpr *Die Neueren Sprachen, Zeitschrift für den Neusprachlichen Unterricht*, Marburg 1894—

PFMS *The Percy Folio MS.*, ed. Furnivall and Hales, London 1867-69, 4 vols. This earlier ed. is referred to.

PhilQuar *Philological Quarterly*, University of Iowa, Iowa City, Iowa, January 1922—

PST *Transactions of the Philological Society of London*, London 1854—

RES *The Review of English Studies*, London 1925—

Rev. Anglo-Amér. *Revue Anglo-Américaine*, Paris 1923-1935.

Rolls Series *Rerum Britannicorum Medii Ævi Scriptores*, Published by Authority of the Lords Commissioners of Her Majesty's Treasury, under the Direction of the Master of the Rolls.

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Speculum *Speculum, A Journal of Medieval Studies*, The Medieval Academy of America, Boston 1926—

Studia Neophilologica *Studia Neophilologica: A Journal of Germanic and Romanic Philology*, Uppsala 1928—

StPhil *Studies in Philology*, University of North Carolina, Chapel Hill, N. C., 1906—

YWES *The Year's Work in English Studies.* Edited for The English Association, London, for 1919-20—

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795 [10] THE BRUT OF ENGLAND. MS. Harley 7333 f.1 (1450 *et seq.*), Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.207. For MSS. recently offered for sale, see Text under page 206 [10], above. Von Scherling *Hist. of King Lear in an Early 15th Century Manuscript*, Rotulus 4.1-5, 10. Arnold *The Brut Tradition in the English MSS.*, Kastner Misc., Cbg. 1932, 1.

796 CHAPTER IV—WORKS DEALING WITH CONTEMPORARY CONDITIONS

Bibliogr. to 1933, Wells, CBEL 1.195 VIII, 197 c, 200 d-201 k, 270 (2) and (3). Schlauch *Revolt of 1381 in England*, Science and Society 4.414.

796 I. NON-PROPHETIC WRITINGS. Bibliogr. to 1933, Wells, CBEL 1.270 (2) and (3).

796 [3] PIECES IN FABYAN. Greene *Early English Carols*, Oxf. 1935, lii.

797 [12] LAURENCE MINOT. Bibliogr. to 1933, Wells, CBEL 1.270 (3).

797 [18] SIEGE OF CALAIS. Von Lindheim *Studien zur Sprache des MS. Cotton Galba E IX*, Wiener Beitr. 59,Wien u. Leipzig 1937 (crit. Holthausen, LitBl 60.178; Brunner, ESt 73.253; Wittig, AnglBbl 49.306).

797 II. PROPHETIC WRITINGS. Bibliogr. to 1933, Wells, CBEL 1.167 B.—Merlin *Prophecies*. Hammer, Speculum 10.3, 15.409. MS. Penrose, Manly, MPhil 37.1; MS. Harley 2382 f. 127 v (1470-1500), Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.245. In Froissart, Dean and Jaggard, N&Q 177.174, 251. Evans, Bull. Board of Celtic Studies 9.314.—*Whole Prophecy of Scotland*, Waldegrave's ed. of 1603 collated with Hunt's ed. of 1615, ed. Laing, Bannatyne Club, Edbg. 1833.

798 [27a] ALLITERATIVE POLITICAL FRAGMENT. MS. Cbg. Univ. Libr. Ll I 18 f. 129 r (15th cent.), ed. Day, RES 15.61.

798 I. WORKS NOT IN ALLITERATIVE LONG LINES. Bibliogr. to 1933, Wells, CBEL 1.270 (2).

799 [31] AGAINST THE PRIDE OF LADIES. Ll. 29-30, text and meaning, Menner, MLN 55.244.

800 II. WORKS IN ALLITERATIVE LONG LINES. Bibliogr. to 1933, Wells, CBEL 1.195 VIII. Stobie *Influence of Morphology on M. E. Allit. Poetry*, JEGP 39.319.

800 [49] PARLEMENT OF THE THRE AGES. Ll. 133-5, 150-1, 164-5, Coffman, MLN 52.25, see Philip, MLN 53.181.

800 [51] VISION CONCERNING PIERS PLOWMAN. Bibliogr. to 1933, Wells, CBEL 1.197 c. Bloomfield *Present State of 'P. P.' Studies*, Speculum 14.215. Skeat's text w. illustr. by O'Kane was ptd in 210 copies quarto. Glunz *Die Literarästhetik der Poetischen Rhetoric des Mittelalters*, Bochum-Langendreer 1937, 520, 526, 533; Kleineke *Engl. Fürstenspiegel vom 'Policraticus' . . . zum 'Basilikon Doron' König Jacobs I*, Halle 1937, 127 (crit. Linke, Arch 174.258); Huppé *Date of B-Text*, StPhil 38.34; C-Text VIII ll.9-12, Ashton *Rymes of . . . Randolf, Erl of Chestre*, ELH 5.195; Eliason *Study of Some Cultural Rels. between Lit. and Hist. in the Third Estate of the 14th Century*, Univ. of Carolina diss. 1938; Brunton as 'Angel' of B-Text prol. (Owst, *Lit. and Pulpit*, and MLR 20.272), Devlin, Speculum 14.344; date of A-Text, Huppé, PMLA 54.37 (crit. Krog, AnglBbl 51.9); Chambers *Man's Unconquerable Mind* (other title, *Triumphs of Man's Mind*), L. 1939, 88,132 ('P. P. A Comparative Study: I. The First Version, II. The Later Versions') (crit. LTLS 1939, 174); Durkin *Kingship in the Vision of P. P.*, Thought 14.54, 91, 413; A 129, B 140, Richardson, LTLS 1939, 149; Stillwell *Chaucer's Plowman and the Contemporary Engl. Peasant*,

ELH 6.285; Eliason *Comparison of the Common Man in 'The Canterbury Tales' and 'P. P.' w. the Common Man in the Novels of William Faulkner and John Steinbeck*, Prgr. Sth Atlantic MLA Dec. 1939; B-Text V 189 ff., Richardson *Characters in 'P. P.'*, LTLS 1940, 24; C-Text XVIII 277-80, Richardson *Characters in 'P. P.'*, N&Q 180.116; C-Text Prol. 215, Mitchell, Medium Aevum 8.118; C-Text VI 65-9, Sledd, MLN 55.379; Sanderlin, *'Liberum Arbitrium' in C-Text*, MLN. 56.449.—1496 l. 4, H. W. Wells's mod. rend., crit. Flewelling, The Personalist 18.195; Hemelt, Cath. Hist. Rev. 24.84.—1612 l.20, Chambers *Incoherencies*, crit. Serjeantson, YWES 18.95.—1612 l.22, Kittner *Studien*, crit. Krog, AnglBbl 49.232; Kaiser, Arch 174.254.—1612 l.23, Dunning *An Interpretation*, crit. J. B., Oxf. Mag. 1938, 428; Bennett, Medium Aevum 7.232; Coghill, MLR 33.577; Hulbert, MPhil 36.101; B. A., Cath. World 147.246; Koziol, ESt 73.263; Serjeantson, YWES 18.95; A. G., Studies 26.699.—1613 l.1, Hort *P. P. and Contemp. Thought*, crit. Willcock, YWES 19.90; Coghill, MLR 33.578; Deanesly, History 23.160.—1613 l.4, Wells, H. W. *Philosophy of 'P. P.'*, crit. Willcock, YWES 19.91.—1613 l.3, Marcett *Uhtred de Boldan*, crit. Brandl, Arch 174.260; Koziol, ESt 74.114; Krog, AnglBbl 50.197; Chapman, MLN 54.472; Bennett, Medium Aevum 8.169; Blackman, MLR 34.255.—1613 l.5, *for* Strong, *read* Stone. 1613 l.5, Stone *An Interpretation*, crit. Willcock, YWES 19.92.

802 [52] COMPLAINT OF THE PLOUGHMAN. MS. Christ Church CLII f. 228, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.85.

802 [53] PIERCE THE PLOUGHMAN'S CREDE. MS. Trin. Coll. Cbg. R. 3.15 f. 307, Manly & Rickert, *op. cit.* 1.527.

803 [54] RICHARD THE REDELESS. Kleineke *Englische Fürstenspiegel . . .*, Halle 1937, 152.

803 CHAPTER V—HOMILIES AND LEGENDS

Bibliogr. to 1933, Wells, CBEL 1.168 III.

803 1. SERMONS OR HOMILIES. Bibliogr. to 1933, Wells, CBEL 1.170 B. Type, rhetoric, Glunz *Die Literarästhetik des Europäischen Mittelalters*, Bochum-Langendreer 1937, 240,254 (crit. Hammerle, Arch 176.85); Wilson, ed. *Sawles Warde*, Leeds Texts and Monographs, Leeds 1938, introd.; Wilson *Early M. E. Literature*, L. 1939, 107, 170; Devlin *Bishop Thomas Brunton and His Sermons*, Speculum 14.324; Ross, ed. Royal B XXIII Sermons, EETS 209 (see its bibliogr., xi-xiii).—1614 l.1, Pfander *Pop. Sermon*, crit. Marcus, AnglBbl 49.303; Rösler, ESt 73.137; Chapman, MLN 53.533.—1614 l.3, Rosenthal *The 'Vitæ Patrum'*, crit. Chapman, MLN 53.533.

803 [1] HALI MEIDENHAD. MSS. Bodley 34 and Titus D XVIII, ed. Colborn, Copenhagen and L. 1940 (crit. Brunner, AnglBbl 51.241).— Allit. 'Katherine Group': bibliogr. to 1933, Wells, CBEL 1.168 A; Wilson, ed. *Sawles Warde*, Leeds 1938; see under *Katherine*, 811 [50], below.

803 (1010) [1a] SERMO IN FESTIS SANCTÆ MARIÆ VIRGINIS. Ed. Warner, EETS 152.134; Förster, Palaestra 148.8.

803 [2] SAWLES WARDE. Ed. MSS. Bodley, Royal, Cotton, with the Latin, Wilson, Leeds Texts and Monographs 3, Leeds 1938 (crit. Smithers, MLR 35.382; Everett, RES 16.72; LTLS 1939, 392; Brunner, AnglBbl 50.338). See 'Katherine Group', under 803 [1], above.

803 (1396) [3d] A ST. NICHOLAS SERMON. This is 823 (1507) [13c], 'Yc ou rede . . . .'

803 [5] SPECULUM GY. MS. Arundel, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.52.

804 (1057) (1306) [9a] REDDE RACIONEM VILLICACONIS TUE. Royal 18 B XXIII, Ross, EETS 209. xv, xviii (crit. LTLS 1940, 652).

804 [14] THE ORMULUM. Exposition, rhetoric, sources, form, Glunz *Literarästhetik des Europäischen Mittelalters*, Bochum-Langendreer 1937, 311, 319, 576; Matthes *Das 'O.', Sein Gehalt u. Sein Verfasser*, GRMSchr 26.265; unpubl. parts of MS. Lambeth 783, ed. Ker, Medium Aevum 9.1.— 1499 1.4, Matthes *Die Einheitlichkeit*, crit. Glunz, *Die Literarästhetik . . .*, Bochum-Langendreer 1937, 576.

805 (1615) [16h] WORCESTER CATHEDRAL CHAPTER MS. F. 10 SERMONS. Ed. Grisedale *Three M. E. Sermons from the Worcester Chapter MS. F 10*, Kendal 1939 (crit. Smithers, RES 16.334). MS., Floyer & Hamilton *Cat. of MSS. . . . in the Chapter Libr. of Worcester Cath.*, Oxf. 1906.

805 [16i] ROYAL 18 B XXIII SERMONS. Ed. Ross, EETS 209 (crit. Bennett, RES 17.340). Photostat, MLA Deposit No. 158, in Libr. of Congress. Owst *Preaching in Med. England*, Cbg. 1926, *passim*.

805 [16j] BRITISH MUSEUM ADDITIONAL 41321 SERMONS. Rotographs, MLA Deposit No. 300, in Libr. of Congress.

805 [16k] SIDNEY SUSSEX COLLEGE CBG. 74 SERMONS. Talbert, Univ. of Texas Studies in English 19.5.

805 2. COLLECTIONS OR CYCLES OF HOMILIES AND LEGENDS INTERMIXED. Bibliogr. to 1933, Wells, CBEL 1.173.

805 [18] NORTHERN HOMILY CYCLE. Carver *The Northern Homily Cycle*, N. Y. Univ. diss. abridged, N. Y. 1941. 'This rime mad an hermyte', MS. Dd I 1, ptd. Robbins, JEGP 39.231. *Northern Passion*, MS. Rawl C 86, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.472.—1615 l.6, Carver *The N. H. C. and Missionaries*, crit. Willcock, YWES 19.97.

806 [19] SOUTHERN LEGEND COLLECTION. MS. Auchinleck *Joachim and Anna*, ed. Turnbull *Legendæ Catholicæ*, Edbg. 1840. Film reprods. of MSS. Cott. Julius D IX and Ashmole 43, MLA Deposits Nos. 542F and 579F, in Libr. of Congress. Wilson *Early M. E. Literature*, L. 1939, 184; M. E. Wells *Structure and Development of the S. E. L.*, unptd diss. N. Y. Univ. 1939.—1615 l. 15, Schubel *Die Südenglische Legende*, crit. Wittig, AnglBbl 50.41 (reply, Schubel, AnglBbl 50.157); Linke, Arch 174.259; Marcus, ESt 74.112; Oakden, MLR 34.257.

807 [20] FESTIAL OF JOHN MIRK. Film reprods. of MSS. Durham Cosins V III 5 and Cott. Claudius A II, MLA Deposits Nos. 544F and 449F, in Libr. of Congress; of *Manuale Sacerdotes* MSS. Bodl 549 and 622, Rawlinson A 381, and Gough Eccles Top 4, MLA Deposit No. 473F, in Libr. of Congress. MS. Cbg. Univ. Libr. Ee II 15, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.126; MS. Royal, Ross, EETS 209. xv.

807 3. LEGENDS. Bibliogr. to 1933, Wells, CBEL 1.169 c-e, 173 C. Attwater *A Dict. of Saints*, L. 1939 (gen. index to Thurston & Attwater's ed. of Butler's *Lives of the Saints*, 12 vols.).

808 [27] OSBERN BOKENAM'S LIVES OF SAINTS. Ed. MS. Arundel, Serjeantson, EETS 206 (crit. Willcock, YWES 19.93; Potter, MLR 34.81; Brandl, Arch 176.118; Brunner, AnglBbl 50.45). Moore *Patrons of Letters in Norfolk and Suffolk c. 1450*, PMLA 27.188, 28.79.

809 A. LEGENDS OF SAINTS. Bibliogr. to 1933, Wells, CBEL 1.169 c-e, 173 C. MS. Florence Bibl. Laurenziana Md. Pal. 141, copied in 1399, rotographs, MLA Deposit No. 176, in Libr. of Congress. Gray *Lives of the English Saints*, L. 1844-45; Hutton *Influence of Christianity upon National Character*, L. 1903; Tatlock *Dates of the Arthurian Saints' Legends*, Speculum 14.345; Wilson *Some Lost Saints' Lives in O. and M. E.*, MLR 36.161. See Attwater, under 807 3., above.

809 [31] ALEXIUS. MS. Naples, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.376.

809 (1012) [33a] BRIDGET. *Revelations of St. Birgitta*, ed. Cumming, EETS 178 (see for translator, MSS., author, sources). Workman *Fifteenth Cent. Translation as an Influence on English Prose*, Princeton 1940, 171.—See Allen, EETS 212. introd., notes, *passim*.

809 [37] CUTHBERT. Lindisfarne and Bede *Lives*, ed. Colgrave, *Two Lives of St. C.*, Cbg. 1940 (crit. Stenton, RES 16.460).

810 [40] ERASMUS. MS. Harley 2382, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.245.

811 [49] JULIANA. 'Katherine Group', see under *Hali Meidenhad*, 803 [1], above.—1617 l.1, d'Ardenne's ed. *þe Liflade*, crit. Ekwall, Engl-Studies 21 pt. 3; Malone, MLN 53.313.

811 [50] KATHERINE. MS. Auchinleck, ed. Turnbull *Legendæ Catholicæ*, Edbg. 1840. Allit. 'Katherine Group', bibliogr. to 1933, Wells, CBEL 1.168; see *Hali Meidenhad*, 803 [1], above; Wilson, ed. *Sawles Warde*, Leeds 1938; Wilson *Early M. E. Literature*, L. 1939, 116.— Gibbs ed. *Life and Martyrdom of St. Katherine of Alexandria*, Roxburghe Club 1884.

812 [52] MARGARET. 'Katherine Group', see under [50], above.

812 [55] THOMAS À BECKET. Speaight *St. T. of Canterbury*, N. Y. 1938 (for crits. see MHRA Bibliogr. for 1938).

813 [66] THE LIFE OF ADAM AND EVE. *Life of Adam*, MS. Harley 1704, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.238.

813 c. OLD TESTAMENT STORY, AND CHRIST AND MARY. Bibliogr. to 1933, Wells, CBEL 1. 175 a, 176 b. Rappoport *Med. Legends of Christ*, L. 1934 (see its bibliogr.).

814 [72] HOLY BLOOD OF HAYLES. Baddeley, Bristol and Gloucester Archaeological Soc. 23. 276; Baddeley *A Cotteswold Shrine*, Gloucester and L. 1908, chs. 6 and 11.

814 [73] GOSPEL OF NICODEMUS. Crotty *Exeter 'Harrowing of Hell'; A Re-interpretation*, PMLA 54.349.

814 [74] HARROWING OF HELL. See Crotty, under [73], above.

814 [75] FIFTEEN SIGNS BEFORE JUDGMENT. Prayer tag in MS. Brome, Robbins, MPhil 36.347. Latin MS. in Titchfield Abbey Libr., Wilson, Proc. of Leeds Philosophical Soc., Lit. and Hist. Sect., Leeds 1941, 5.273.

814 [76] LYDGATE'S LIFE OF MARY. MS. Chetham, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.82.

815 [78] ASSUMPTION OF OUR LADY. MS. Harley 2382, Manly & Rickert, *op. cit.* 1.245.

815 d. VISIONS, AND VISITS TO THE UNDER-WORLD. Bibliogr. to 1933, Wells, CBEL 1.176c-e. Fornelli *Visioni Medievali d'Oltretomba in Inghilterra*, Livorno, Accademia Navale, 1937; Suffield *Med. Other World*, M. A. diss., abstract, Univ. of Oklahoma Bull. No. 760.117.

815 [80] ST. PATRICK'S PURGATORY. MS. Royal 17 B XLIII, Greene E E Carols, 329.

816 [81] VISION OF TUNDALE. 1618 l.1, MS. Penrose (Delamere), Robbins, PMLA 54.935; Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.108.

816 CHAPTER VI—WORKS OF RELIGIOUS INFORMATION AND INSTRUCTION, ETC.

Bibliogr. to 1933, Wells, CBEL 1.177 IV, 271 (5) and (6). Wilson *Early M. E. Literature*, L. 1939, 170.

816 [2] HANDLYNG SYNNE. Arnould *Un Manuscrit Partiel du Manuel des Péchés*, Rom 63.226; Laird *The Source of Robert Mannyng of Brunne's 'Handlyng Synne'; A Study of the Extant MSS. of the A. N. 'Manuel des Péchiez'*, Stanford Univ. diss. 1940; Laird *MSS. of the 'Manuel des Péchiez'*, Stanford Studies in Lang. and Lit., Stanford Univ., Calif., 1941.—1618 l.1, The MS. adv. by Wm. H. Robinson is still in August, 1941, the property of that firm.—1618 ll.3 and 5, Rosenthal *Vitæ Patrum*, and McGarry *Holy Eucharist*, crit. Chapman, MLN 53.533.

817 [4] A3ENBITE OF INWYT. *Book of Vices and Virtues*, Addit. 17013 and 22283, and Huntington HM 147, ed. Francis, at press for EETS. For other prose and verse versions of Vices and Virtues, see EETS 23. introd.

817 [8] MIRROR OF LIFE. MS. of 79 leaves (late 14th cent.) sold to Maggs Bros. at Sotheby & Co. sale June 18, 1940, item 522. See page 841 [62], below. Rotographs of MS. Royal 17 C VIII, MLA Deposit 284 in Libr. of Congress.

817 [10] WILLIAM OF SHOREHAM'S POEMS. Bibliogr. to 1933, Wells, CBEL 1.271 (6).

817 (1120) [10a] CHASTISING OF GOD'S CHILDREN. Allen *Writings Ascr. to R. Rolle*, N. Y. 1927, 218, 335; Allen, EETS 212. liv ¶2, 279 ¶2 (see Allen, LTLS 1941, 139); Allen, MLR 24.1; Allen, in *Essays and Studies in Honor of Carleton Brown*, N. Y. 1940, 184 and *passim*; Plomer *Wynkyn de Worde and His Contemporaries*, L. 1925, 46.

817 (1503) [10b] SPECULUM CHRISTIANI. L. 3, *for* Philologica, *read* Neophilologica.

817 2. THE SEVEN SINS, THE PATER NOSTER, THE CREED, ETC. See Brown, Robbins, Schulz, under *Religious Lyrics, Criticism, Collected Editions*, 846 2., below. Digby 86 (see page 1503), Arundel 292, Robbins, MPhil 36.347; forms of confession, Bowers, Arch 175.40 note 2; Bristol MS., Owst *Lit. and Pulpit in Med. England*, Cbg. 1933, 383.

817 [11] THE SEVEN SINS. Bloomfield *The Seven Sins in Med. Engl. Lit.*, Univ. of Wisconsin Summaries of Diss., 3.286 (1938).

818 [13] PATER NOSTER ALONE. 1619 l.2, *for* Brown ESTC, *read* Brown ELTC.

818 3. SERVICE PIECES AND OFFICES OF THE CHURCH. Prayers in verse, Robbins, StPhil 36.466, MPhil 36.337, PMLA 54.369. See Brown, Robbins, Schulz, under *Religious Lyrics, Criticism, Collected Editions*, page 846 2., below.—1619 l.2, McGarry *Holy Eucharist*, crit. Chapman, MLN 53.533; Brunner, LitBl 59.23; O'Sullivan, AnglBbl 50.298.

819 [24] TWO PRAYERS AT THE LEVATION. Gurney items, ed. Robbins, PMLA 54.373; Balliol item, ed. Robbins, StPhil 36.472. 'Ihesu Lord', mod. rend., Watts *Love Songs of Sion*, L. 1924, 22.

819 [31] SYMBOLS OF THE PASSION or ARMS OF THE PASSION or ARMA CHRISTI. Robbins, MLR 34.415; Piers Plowman, *Arma Christi*, London Times, June 29, 1937, 17; MS. Huntington, Schulz, Huntington Libr. Quar. 3.446.

819 [32] FORM OF CONFESSION. MS. Longleat, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.343. *St. Brendan's Confession*, and others, Bowers, Arch 175.40.

819 [38] INSTRUCTIONS FOR PARISH PRIESTS. For Gurney-Addit. prayer, see page 819 (1504) [24c].—Brown Reg 2. item 1056.—1620 l.2, 'Iesu, Lord, welcum þow be', vv. 290-301, MS. Gurney, ed. Robbins, PMLA 54.378. On MS. Cbg., Robbins, MPhil 36.343 note 25. Brown Reg 2. item 1056.

820 [40] ANCREN RIWLE. Rel. to allit. prose *Juliana*, d'Ardenne *De Liflade ant te Passiun of Seinte Iuliene*, Paris and Liège 1936, xxv, xl; Coleman *Engl. Mystics of the 14th Century*, L. 1938, 48; dialect of MS. Corpus, Serjeantson, Lond. Med. Studies 2.225; Colledge *'The Recluse', A Lollard Interpolated Version of the 'A. R.'*, RES 15.1, 129; Wilson *Early M. E. Literature*, L. 1939, 128; Allen *Wynkyn de Worde and a Second French Compilation from the 'A. R.' with a Description of the First*, in *Essays and Studies in Honor of Carleton Brown*, N. Y. 1940, 182.—1621 1.9, Serjeantson, Lond. Med. Studies, crit. Willcock, YWES 19.96.

820 [45] CASTEL OF LOVE. Creek, Mary I. *Robert Grosseteste's 'Chasteau d'Amour'*, Yale diss. 1939.

821 [46] ABBEY OF THE HOLY GHOST. MS. Gurney, Robbins, PMLA 54.369;—MSS. Harley 1704 and Stonyhurst, Allen *Writings Ascr. to R. Rolle*, N. Y. 1927, 335; Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.238, 519.—French version, Allen, in *Essays and Studies in Honor of Carleton Brown*, N. Y. 1940, 188, and *Writings Ascr. to R. Rolle*, N. Y. 1927, 338.

821 [48] CHARTERS OF CHRIST. Long Charter MSS. Harley 2382, Cbg. Univ. Libr. Ee II 15 and Ii III 26, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.245, 126, 295.

821 [56] RULES FOR HERMITS. Rotographs of MSS. Addit. and Sloane, MLA Deposit No. 213, in Library of Congress. Allen *Writings Ascr. to R. Rolle*, N. Y. 1927, 324, 330. See page 1515 [52c].

821 CHAPTER VII—PROVERBS, PRECEPTS, AND MONITORY PIECES

Bibliogr. to 1933, Wells, CBEL 1.180, 183, 185. Whiting *Proverbs in Earlier English Drama*, Cbg. Mass. 1938 (crit. N&Q 175.269).

821 [1] SCATTERED PROVERBS. In Thomas Brunton's sermons, Devlin, Speculum 14.334 note.

822 [6] PROVERBS OF HENDYNG. *Dialogue or Communing with the Wise Salomon and Marchophus*, facs. of ed. c. 1529, Duff, L. 1892.

822 [8] DISTICHS OF CATO. Burgh, MSS. Huntington 144, Harley 7333, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.289, 207. Two folio leaves, adv. B. Halliday, Leicester, England, Cat. 242 item 375, Jan., 1940.

822 [9] HOW THE WYSE (GODE) MAN TAUGHT HYS SONE. MS. E. I. I., St. George's Chapel, Windsor, James, The Library, June 1932.

822 [10] HOW THE GOOD WIFE TAUGHT HER DAUGHTER. Ptd (50 copies) L. 1836.

823 [11d] RAWLINSON D 328 PROVERBS. Ed. Meech, MPhil 38.113.

823 [13] WILL AND WIT. a) 'Hwenne so wil wit ofer-stieð' and b) 'Whan wille ouere wyt wryes' (see page 974), ptd Dickins, Leeds Texts and Monographs 4 (1937). 9, 10; b) ptd Herbert ed. *Titus and Vespasian*, Roxburghe Club 1905, xxvii.

823 (1507) [13c] 'YC OU REDE YE SITTEN STILLE.' This is *A St. Nicholas Sermon*, 803 (1396) [3d].

824 [29] ENEMIES OF MAN. L. 56, 'loue,' Menner, MLN 55.248.

825 [42] TREATISE OF PARCE MIHI. Brown Reg 2. item 366. MS. Stonyhurst B XXIII, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.519.

825 [46] LONG LIFE. L.4, 'blench,' Menner, MLN 55.243.

825 CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

Bibliogr. to 1933, Wells, CBEL 1.187 V.

825 [1] GENESIS AND EXODUS. Glunz *Die Literarästhetik des Europäischen Mittelalters*, Bochum-Langendreer 1937, 328.

825 [2] STORY OF JOSEPH or IACOB AND IOSEP. 1624 l.1, MS. Penrose (Delamere), Robbins, PMLA 54.936; Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.108.

826 [3] STROPHIC VERSION OF O. T. PIECES. MS. Longleat 257, Manly & Rickert, *op. cit.* 1.339. 'Myse', Whitehall, PhilQuar 18.314.

826 [5] PETY IOB. MS. Stonyhurst B XXIII, Brown Reg 2. item 366; Manly & Rickert, *op. cit.* 1.519.

827 [17] WEST MIDLAND PROSE PSALTER. Reuter *Instances of 'the which' in the Glossed Prose Psalter and Their Rel. to the French Original . . .*, Neuphil. Mitteilungen 40 pts 1/2. Reuter, projected ed., see AnglBbl 50.68.—Transfer to this item page 1509 [17b].—1624 l.1, Reuter *A Study*, crit. Linke, Arch 174.254; JEGP 37.448; Héraucourt, AnglBbl 50.163; Potter, MLR 34.582.

827 (1509) [17b] BRITISH MUSEUM ADDITIONAL 17376 PROSE PSALTER. Transfer this matter to *West Midland Prose Psalter*, under [17], above.

827 [21] SEVEN PENITENTIAL PSALMS. MS. Digby 18, ed. ESt 10.232. MS. Huntington, Schulz, Huntington Libr. Quar. 3.449.

827 [22] BROMPTON'S PENITENTIAL PSALMS. MSS., Brown Reg 1.312, 2. item 964; MS. Harley 1704, Manly & Rickert *Text of the Canterbury Tales*, Chicago 1940, 1.238.

827 (1311) [25a] STANZAIC LIFE OF CHRIST. Philip *A Further Note on Old Age*, MLN 53.181 (see Coffman, MLN 52.25); Preger *Das Me. 'Stanzaic Life of Christ', eine Sprachgeschichtliche Untersuchung*, diss. München 1938.

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862 [10] BROME *ABRAHAM.* Age of Isaac, M. Wells, MLN 54.579.

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874 [37] GENERAL PLAN. Bibliogr. to 1933, Wells, CBEL 1.234 g. Manly & Rickert Text, 2.490; Pratt & Young, in Sources and Analogues 1.

874 [38] THE FRAGMENTS or GROUPS. Bibliogr. to 1933, Wells, CBEL 1.234. See Manly & Rickert Text, under [42] and [77], below.

875 [39] CHANGES IN THE GENERAL PLAN OUTLINED. See Manly & Rickert Text, under *Order of the Fragments* [42], below, and *Modifications as Regards Individual Pieces* [46], below.

875 [40] THE LINKS. See Manly & Rickert Text, under *Order of the Tales* [42], below, and *op. cit.* 2.136, 155, 165, 173, 188, 218, 226, 243, 265, 266, 284, 298, 316, 325, 3.452, 479, 4.452, 453, 479, 484, 495, 499, 507, and the eight several vols. *passim.*

875 [42] ORDER OF THE FRAGMENTS. Bibliogr. to 1933, Wells, CBEL 1.234 h. Manly & Rickert Text, 2.189, 265, 266, 287, 326, 350, 410, 435, 472, espec. 475, 3.479, text ptd in vols. 3 and 4; see under *The Links* [40], above; Tupper, JEGP 39.526.—1644 1.3, Brown *Man of Law's Headlink*, crit. Everett, YWES 18.77.—1644 1.4, Hawkins *Place of Group F*, crit. Heuer, AnglBbl 50.296; Ruud, MLN 54.140; Everett, YWES 18.79; Everett, Medium Aevum 7.213.—1644 1.5, Lossing *Order*, crit. Everett, YWES 19.70.

875 [43] THE MANUSCRIPTS. Bibliogr. to 1933, Wells, CBEL 1.232 a. Manly & Rickert *The Text of the Canterbury Tales, Studied on the Basis of All the Known MSS.*, Chicago 1940, 8 vols.—vol. i, Descriptions of the MSS.; ii, Classification of the MSS.; iii-iv, Text and Critical Notes; v-viii, Corpus of Variants (crit. Root, StPhil 38.1). Penrose MS., Manly, MPhil 37.1; Robbins, PMLA 54.935. Four MSS. (McCormick, and Manly & Rickert Nos. Ph^2, Ph^3, Ox, and Ph^4) in Rosenbach Collection, N. Y. City, Cat. of

Exhibition by Rosenbach Co., March 25-April 30, 1940 (has one page facs. from Oxford MS.). Caldwell *Linguistic Peculiarities of the Cbg. Univ. Libr. MS. Gg. 4.27*, unptd diss. Univ. of Chicago 1938; Kerby-Miller *Scribal Dialects in the 'C' and 'D' MSS. of the 'C. T.'*, unptd diss. Univ. of Chicago 1939; Dunn *The MS. Sources of Caxton's Second Edition of 'The C. T.'*, Univ. of Chicago diss. 1939, abridged Chicago 1940; Everett *A Study of Scribal Editing in Twelve MSS. of 'The C. T.'*, unptd diss. Univ. of Chicago 1940.—MSS. Ph^1, Ph^2, Ph^3, and Ox (McCormick and Manly & Rickert numbering), adv. Rosenbach Co. cat. *English Poetry to 1700*, 1941, items 156-159.

875 [44] THE HARLEY 7334 TEXT. Manly & Rickert Text, 1.219.

875 [45] BASES OF EDITIONS. Manly & Rickert Text, vols. 3 and 4.

875 [46] MODIFICATIONS AS REGARDS INDIVIDUAL PIECES. Manly & Rickert Text, 2.135, 155, 189, 191, 226, 265, 266, 324, 326, 350, 360, 397, 408, 410, 422, 434, 449, espec. 495, 3.439, 448, 4.508. See under *Order of the Fragments* [42], above.

875 [47] USE OF EARLIER MATERIALS. See Manly & Rickert Text, under *Dates of Individual Pieces* [48], below. See Sources and Analogues, *passim*.

875 [48] DATES OF INDIVIDUAL PIECES. Manly & Rickert Text, 2.243, 265, 324, 350, 406, 408, 410, 424, 435, 449, espec. 495, 4.508, 517, 521.

875 [50] INDICATIONS OF TIME AND PLACE. Manly & Rickert Text, 2.491.

876 [51] THE DURATION OF THE PILGRIMAGE. Manly & Rickert Text, 2.493.

876 [52] GROUPS AND MOTIFS. Bibliogr. to 1933, Wells, CBEL 1.235 i. Sins and sinners, Tupper, JEGP 39.512; Sedgwick *Progress of Ch's Pardoner*, MLQuar 1.431.

876 [53] FRAGMENT A. Bibliogr. to 1933, Wells, CBEL 1.235 a.

876 [54] GENERAL PROLOGUE. Bibliogr. to 1933, Wells, CBEL 1.235 i. Ed. Burrell, Portland, Maine, 1937. Russian trans., Kashkin, Krasnaia Nov' 4 (1940). 143. Pratt & Young, in Sources and Analogues, 1. Ll. 1-12, influence on *Secrets of Angling* (1613), McMenaway, Scott-Thomas, MLN 53.422, 54.448; Fink *Another Knight Ther Was*, PhilQuar 17.321 (crit. Everett, YWES 19.73); l.100, 'Curteys he was . . . at the table', Kuhl and Webb, ELH 6.282; l.120, Wenteworth *The Prioress' Oath*,

RomRev 27.268; ll. 124-5, Kirby *The French of Ch's Prioress*, in *Studies for W. A. Read*, Louisiana State Univ. Press 1940, 29; l.258, 'love-days', Spargo, Speculum 15.36; especially, Manly & Rickert Text, 2.78 (MSS.), 3.1 (text), 421 (notes), 483 (glosses); ll. 536-40, Stillwell *Ch's Plowman and the Contemporary English Peasant*, ELH 6.285; ll. 550-1, Wiley *The Miller's Head Again*, MLN 53.505 (see Whiting, MLN 52.417); ll. 669-70, Sleeth *Friendship of Ch's Summoner and Pardoner*, MLN 56.138; Hulton *The Clerk of Oxford in Fiction*, 1909; Kirby *The Haberdasher and His Companions*, MLN 53.504; Monk, Bressie, Tatlock, Kuhl, MLN 54.477, 55.350, 480, 56.80, 161; Galway *Ch's Shipman in Real Life*, MLR 34.497; Horrell *Ch's Symbolic Plowman*, Speculum 14.82; Kuhl & Webb *Ch's Squire*, ELH 6.382; Hamilton *Credentials of Ch's Pardoner*, JEGP 40.48; Sedgwick *The Progress of Ch's Pardoner*, 1880-1940, MLQuar 1.431; Hamilton *Clerical Status of Ch's Alchemist*, Speculum 16.103.—1645 l.7, Brown on date, crit. Everett, YWES 18.77.

877 [55] KNIGHT'S TALE. Bibliogr. to 1933, Wells, CBEL 1.237 ii. Manly & Rickert Text, 2.97 and 135 (MSS.), 3.38 (text), 426 (notes), 484 (glosses). Indebtedness to and summary of *Teseide*, Pratt, in Sources and Analogues, 82. Ll. 1023 ff., Herben, MLN 53.595; l. 1032, 'Sixty', Mary Immaculate, MLQuar 2.59; ll. 1506-14, Savage *Arcite's Maying*, MLN 55.207; Cline *Tournaments of English and French Literature Cpd. w. Those of History, 1100-1500*, unptd diss. Univ. of Chicago 1940. Boccaccio *Teseide*, ed. Battaglia, Firenze 1938 (crit. Dempster, MPhil 38.205).—1645 l.1, *for* 'Heroes', *read* 'Hereos'.

877 [56] MILLER'S PROLOGUE AND TALE. Bibliogr. to 1933, Wells, CBEL 1.238 iii. Manly & Rickert Text, 2.136 (MSS.), 3.127 (text), 439 (notes), 490 (glosses). Analogues, ptd. Thompson, in Sources and Analogues, 106.

877 [57] REEVE'S PROLOGUE AND TALE. Bibliogr. to 1933, Wells, CBEL 1.239 iv. Manly & Rickert Text, 2.155 (MSS.), 3.156 (text), 443 (notes), 491 (glosses). Mod. rend., Travers *Misc. Poems and Translations*, L. 1731, 138. Resemblances, Hart, in Sources and Analogues, 124. Crow *'The Reeve's Tale' in the Hands of a North Midland Scribe*, Univ. of Texas Studies in English 18.14 (crit. Everett, YWES 19.74).—1645 l.1, Raith *Boccaccio*, crit. Stamm, EnglStudies 20. pt. 6; K. M., MLN 55.241.

877 [58] COOK'S PROLOGUE AND TALE. Bibliogr. to 1933, Wells, CBEL 1.239 v. Manly & Rickert Text, 2.165 (MSS.), 3.176 (text), 446 (notes), 492 (glosses); see also under *Gamelyn*, 766 [15], above. Parallels, Lyon, in Sources and Analogues, 148. Lyon *Ch's 'Cook's Tale' and Its Background*, unptd Univ. of California diss. 1938.

877 [59] FRAGMENT B^1. Bibliogr. to 1933, Wells, CBEL 1. 239 b. Manly & Rickert Text, 2.173 (MSS.), 3.182 (text), 447 (notes).

877 [60] MAN OF LAW'S HEADLINK, PROLOGUE, AND TALE. Bibliogr. to 1933, Wells, CBEL 1.239 i. Manly & Rickert Text, 2.173 (MSS.), 3.182 (text), 447 (notes), 492 (glosses). Sources, ptd Schlauch, in Sources and Analogues, 155; Schick *Die Urquelle der Offa-Konstanze Saga*, in *Britannica*, Festschrift Max Förster, Leipzig 1929, 31. McNeal *Ch. and the 'Decameron'*, MLN 53.257; Hornstein *Trivet's Constance and the 'King of Tars'*, MLN 55.355; source, Hornstein, MLN 55.354. B 57, 'Ceys and Alcion', Braddy, in *Essays and Studies in Honor of Carleton Brown*, N. Y. 1940, 95; B 456 ff., prayer of Constance, Rosenfeld, MLN 55.357; B 786, Edwards *Knaresborough Castle and 'The Kinges Moodres Court'*, PhilQuar 19.306.—1646 1.2, Brown on date and order, crit. Everett, YWES 18.77.

878 [61] SHIPMAN'S PROLOGUE. Bibliogr. to 1933, Wells, CBEL 1.240 (col. 1) ii. Manly & Rickert Text, 2.188 (MSS.), 3.228 (text), 452 (notes). B 1178, 'By my fader soule', Whiting, prgr. MLA Dec. 1940, PMLA 55.1373.

878 FRAGMENT B^2. Bibliogr. to 1933, Wells, CBEL 1.240 c. Manly & Rickert Text, 2.341 (MSS.), 3.517 (glosses), 4.107 (text), 496 (notes).

878 [63] SHIPMAN'S TALE. Bibliogr. to 1933, Wells, CBEL 1.240 i. Manly & Rickert Text, 2.341 (MSS.), 3.517 (glosses), 4.107 (text), 496 (notes). Mod. rend., Travers, H. *Miscellaneous Poems and Translations*, L. 1731, 161. Analogues, ptd Spargo, in Sources and Analogues, 439. Pratt *Ch's 'S's T.' and Sercambi*, MLN 55.142; B. 1624, Caldwell *Ch's 'Taillynge Ynough'*, MLN 55.262 (disputes Jones, MLN 52.570).

878 [64] PRIORESS'S HEADLINK AND TALE. Bibliogr. to 1933, Wells, CBEL 1.240 (col. 2) ii. Manly & Rickert Text, 2.351 (MSS.), 3.518 (glosses), 4.124 (text), 498 (notes). Sources, ptd C. Brown, in Sources and Analogues, 447. Hamilton *Echoes of Childermas . . .*, MLR 34. 1; B 1637-41, Caldwell, prgr. MLA Dec. 1940, PMLA 55.1373.

878 [65] PROLOGUE TO SIR THOPAS, AND SIR THOPAS. Bibliogr. to 1933, Wells, CBEL 1.241 iii. Manly & Rickert Text, 2.361 (MSS.), 3.519 (glosses), 4.137 (text), 449 (notes). Analogues, etc., ptd Loomis, in Sources and Analogues, 486. Use of Auchinleck MS., Loomis, StPhil 38.32; Loomis *Ch. and the Auchinleck MS.*, in *Essays and Studies in Honor of Carleton Brown*, N. Y. 1940, 111; Dunlap *The Vocabulary of the M. E. Romances in Tail-Rhyme Stanza*, Delaware Notes, Univ. of Delaware, 14.29.

878 [66] PROLOGUE TO MELIBEUS, AND MELIBEUS. Bibliogr. to 1933, Wells, CBEL 1.241 iv. Manly & Rickert Text, 2.369 (MSS.), 3.519 and 524 (glosses), 4.148 (text), 500 (notes). Sources, ptd Severs, in Sources and Analogues, 560. Contemporary value, Lawrence, in *Essays and Studies in Honor of Carleton Brown*, N. Y. 1940, 100.

878 [67] MONK'S PROLOGUE AND TALE. Bibliogr. to 1933, Wells, CBEL 1.242 v. Manly & Rickert Text, 2.393, 410 (MSS.), 406 ('modern instances'), 3.519 (glosses), 4.216 (text), 507 (notes). Sources, ptd Root, in Sources and Analogues, 615. Irony, Birney, PMLA 54.650; Bressie *'A Governour Wily and Wys'*, MLN 54.477; Tatlock *Ch's Monk*, MLN 55.350 (see Kuhl, MLN 55.480); B 3305, Tupper, JEGP 39.503; B 3350, 'sixty', Mary Immaculate, MLQuar 2.59.

878 [68] NUN'S PRIEST'S PROLOGUE, TALE, AND EPILOGUE. Bibliogr. to 1933, Wells, CBEL 1.242 vi. Manly & Rickert Text, 1.361 (Merthyr fragment), 2.410 (MSS.), 3.520 (glosses), 4.251 (text), 513 (notes). Sources, ptd Hulbert, in Sources and Analogues, 645. Dieckmann '. . . *Moore Feelynge Than Had Boece*', MLN 53.177.

879 [69] FRAGMENT C. Bibliogr. to 1933, Wells, CBEL 1.243 d. Manly & Rickert Text, 2.317 (MSS.), 3.515 (glosses), 4.64 (text), 488 (notes).

879 [70] PHYSICIAN'S TALE. Bibliogr. to 1933, Wells, CBEL 1.243 i. Manly & Rickert Text, 2.317 (MSS.), 3.515 (glosses), 4.64 (text), 488 (notes). Sources, ptd Shannon, in Sources and Analogues, 398. Young *The Maidenly Virtues of Ch's Virginia*, Speculum 16.340.

879 [71] WORDS OF THE HOST. Manly & Rickert Text, 2.325 (MSS.), 4.79 (text), 490 (notes).

879 [72] PARDONER'S PROLOGUE, TALE, AND ENDLINK. Bibliogr. to 1933, Wells, CBEL 1.243 iii. Manly & Rickert Text, 2.325 (MSS.), 3.516 (glosses), 4.82 (text), 490 (notes). Sources, ptd Dempster, Tupper, in Sources and Analogues, 409, 415. Hamilton *Death and Old Age in the 'P's T.'*, StPhil 36.571; C 350-71, Henkin *Jacob and the 'Hooly Jew'*, MLN 55.254; Sedgwick *The Progress of Ch's Pardoner, 1880-1940*, MLQuar 1.431; C 639, 'firste table', Mary Immaculate, MLQuar 2.59; Hamilton *The Credentials of Ch's Pardoner*, JEGP 40.49.—1647 1.3, Brown's ed., crit. Ruud, MLN 52.379.

879 [73] FRAGMENT D. Bibliogr. to 1933, Wells, CBEL 1.244 e. Manly & Rickert Text, 2.191 (MSS.), 3.232 (text), 453 (notes).

879 [74] WIFE OF BATH'S PROLOGUE AND TALE. Bibliogr. to 1933, Wells, CBEL 1.244 i. Manly & Rickert Text, 2.191 (MSS.), 3.232 (text), 453 (notes), 496 (glosses). Sources, ptd Whiting, in Sources and Analogues, 207, 223. Ll. 1159-62 to be transposed, Kenyon, MLN 54.133; dependence on *Sir Degare*, Loomis, MPhil 38.14.

879 [75] FRIAR'S PROLOGUE AND TALE. Bibliogr. to 1933, Wells, CBEL 1.245 ii. Manly & Rickert Text, 2.218 (MSS.), 3.284 (text), 462 (notes), 504 (glosses). Analogues, ptd Taylor, in Sources and Analogues, 269.—1647 1.2, Aiken *Vincent of Beauvais*, crit. Everett, YWES 19.76.

879 [76] SUMMONER'S PROLOGUE AND TALE. Bibliogr. to 1933, Wells, CBEL 1.245 iii. Manly & Rickert Text, 2.227 (MSS.), 3.301 (text), 465 (notes), 504 (glosses). Analogue, ptd Hart, in Sources and Analogues, 275. Influence of Mandeville's *Travels*, Lange, Arch 174.79.

879 [77] FRAGMENT E. Bibliogr. to 1933, Wells, CBEL 1.245 f. Manly & Rickert Text, 2.243 (MSS.), 3.327 (text), 468 (notes), 479 (union w. Fragment F).

879 [78] CLERK'S HEADLINK, PROLOGUE, AND TALE. Bibliogr. to 1933, Wells, CBEL 1.245 i. Manly & Rickert Text, 2.243 (MSS.), 265 (Host's Stanza), 3.327 (text), 468 (notes), 505 (glosses). Ed. Vallese *G. Chaucer, La Novella del Chierico di Oxford. Da un Codice Inglese Inedito del XV Secolo. Testo Originale con Transcrizione a Fronte, Varianti e Introduzione*, Napoli 1939. Sources, ptd Severs, in Sources and Analogues, 288. Severs *The Literary Relationships of Ch's 'C's T.'*, Yale Studies in English 96.

880 [79] MERCHANT'S PROLOGUE, TALE, AND EPILOGUE. Bibliogr. to 1933, Wells, CBEL 1. 246 ii. Manly & Rickert Text, 2.266 (MSS.), 3.374, 417 (text), 474 (notes), 508 (glosses). Sources, ptd Dempster, in Sources and Analogues, 333. Boys *Some Modern Variations of 'January and May'*, N&Q 172.8; E 1212, Brown, MLN 56.163; E 1305-6, Brown, MLN 56.172; E 1530-36, Utley *Mannyssh Wood*, MLN 53.359; E 1702, 'Hooly Sacrament', Mary Immaculate, MLQuar 2.59; E 2419-40, text, Brown, MLN 56.166; analogues in *Ovide Moralisé* and Machaut's *Voir-Dit*, Stillwell, PhilQuar 19.133; see Loomis, under 783 9. *Breton Lais*, above.—1647 l.5, Baugh on orig. teller, crit. Everett, YWES 18.78.—1647 l.5, Dempster, MPhil 36.1, crit. Everett, YWES 19.76.

880 [80] FRAGMENT F. Bibliogr. to 1933, Wells, CBEL 1.247 g. Manly & Rickert Text, 2.284 (MSS.), 3.479 (notes), 4.1 (text).—1647 l.1, Hawkins *Place of Group F*, crit. Heuer, AnglBbl 50.296; Ruud, MLN 54.140; Everett, Medium Aevum 17.213; Everett, YWES 18.79.

880 [81] SQUIRE'S PROLOGUE AND TALE. Bibliogr. to 1933, Wells, CBEL 1.247 i. Manly & Rickert Text, 2.284 (MSS.), 3.479 (notes), 511 (glosses), 4.1 (text), 479 (notes). Sources, ptd Jones, in Sources and Analogues, 357. Braddy *Cambyuskan's Flying Horse and Charles VI's 'Cerf Volant'*, MLR 33.41; F 491 'as by the whelp', Brown & West, Frank, MLN 55.209, 481.

880 [82] WORDS OF THE FRANKLIN AND FRANKLIN'S TALE. Bibliogr. to 1933, Wells, CBEL 1.247 ii. Manly & Rickert Text, 2.298 (MSS.), 3.512 (glosses), 4.33 (text), 484 (notes). Sources, ptd Dempster & Tatlock, in Sources and Analogues, 377. Influence of Mandeville's *Travels*, Lange, Arch 174.79; Loomis *Ch. and the 'Breton Lays' of the*

Auchinleck MS., StPhil 38.14; gloss in MS. Ellesmere at F 1455-64, Dempster, MLN 54.137.—1648 l.4, Hawkins *Place of Group F*, for crits. see 880 [80], above.

880 [83] FRAGMENT G. Bibliogr. to 1933, Wells, CBEL 1.248 h. Manly & Rickert Text, 2.424 (MSS.), 3.521 (glosses), 4.282 (text), 517 (notes).

880 [84] SECOND NUN'S PROLOGUE AND TALE. Bibliogr. to 1933, Wells, CBEL 1.248 i. Manly & Rickert Text, 2.424 (MSS.), 3.521 (glosses), 4.282 (text), 517 (notes). Sources, ptd Gerould, in Sources and Analogues, 664. Irony, Birney, PMLA 54.648; Rosenfeld *Ch. and the Liturgy*, MLN 55.357.

881 [85] CANON'S YEOMAN'S PROLOGUE AND TALE. Bibliogr. to 1933, Wells, CBEL 1.248 ii. Manly & Rickert Text, 2.316, 434 (MSS.), 3.522 (glosses), 4.306 (text), 521 (notes). Analogues, ptd Spargo, in Sources and Analogues, 685. Hamilton *The Clerical Status of Ch's Alchemist*, Speculum 16.103; G 816 'silver citrinacioun', Duncan, MPhil 37.241.—1648 l.1, Ruska *Ch. und das Buch Senior*, crit. Everett, YWES 18.87.

881 [86] FRAGMENT H. Bibliogr. to 1933, Wells, CBEL 1.249 i. Manly & Rickert Text, 2.445 (MSS.), 3.523 (glosses), 4.344 (text), 525 (notes).

881 [87] MANCIPLE'S PROLOGUE AND TALE. Bibliogr. to 1933, Wells, CBEL 1.249 i. Manly & Rickert Text, 2.445 (MSS.), 3.523 (glosses), 4.344 (text), 525 (notes). Sources, ptd. Work, in Sources and Analogues, 699. Analogues in *Ovide Moralisé* and Machaut's *Voir-Dit*, Stillwell, PhilQuar 19.133.

881 [88] FRAGMENT I. Bibliogr. to 1933, Wells, CBEL 1.249 j. Manly & Rickert Text, 2.454 (MSS.), 3.524 (glosses), 4.359 (text), 526 (notes).

881 [89] PARSON'S PROLOGUE AND TALE, AND THE RETRACTION. Bibliogr. to 1933, Wells, CBEL 1.249 (col. 2) i. Manly & Rickert Text, 2.454 (MSS.), 3.524 (glosses), 4.359 (text), 526 (notes). Sources, ptd Dempster, in Sources and Analogues, 723. I. 690, 921, Sanderlin *Quotations from St. Bernard . . .*, MLN 54.447; I 897-9, Homans *Free Bull*, RES 14.447; I 948, 'She is the lyf of angeles', Mary Immaculate, MLQuar 2.59; irony, Birney, PMLA 54.648; I 985, source of quotation, Guinagh, MLN 55.211; Rosenfeld *Ch. and the Liturgy*, MLN 55.357; 'The xxv ladies', Manly & Rickert Text, 4.536.

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Except for a few entries that are due to omission or correction, or effort at clearness, no pieces treated in the *Manual* are entered in this present Index. If a piece is treated in the *Manual*, the reader is expected first to locate the piece in the Text and the Notes of the *Manual* by means of the Index of the *Manual*, and then for additional material to turn to the corresponding page-number and topic-number in the left-hand margin of the Text and the Notes of each of the Supplements.

As in the Indexes of the *Manual* and the seven first Supplements, a number in italics refers to the chief discussion of the piece in question; a starred number, to a Bibliographical Note on the piece; and a number in brackets, to the topic-number that follows the title of the piece in the Text, and that precedes the title in the Bibliographical Notes.

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† Alcock, John, 1674 [22].

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† 'Alle owr mischeuis haue in þy syht', *1681* [260], 1727 [260]*.

† Alliterative Political Prophecy, An, *1668* [27a], 1709 [27a]*.

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† 'Almyghty God in Trinite' (Gurney MS.), 1679 [54], *1681*, 1725 [54]*, 1727*.

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† 'Al-weldand God of myhttis most', *1681* [254], 1727 [254]*.

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† *Army Medical Library MS. 4 Leechbook, The*, *1677* [14a], 1720 [14a]*.

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'A troe þat art so vayr y-kud', *1177* 501. To be deleted; see 1465 501.

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† Brendan, see *St. Brendan's Confession.*
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† *Conflict of Wit and Will, The*, 1668 [50a], 1673 [13], *1675* [18], 1719 [18]*.

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'Fader and sun and haligast', *1180* [138b], 1224 [138b]*.
† 'Fadir, Sone, and holy gost' (Gurney MS.), 1678 [4], *1681* [253], 1722 [4]*, 1727 [253]*.
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† 'God Lord þat sittest in toure', *1680* [230], 1727 [230]*.
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† *Holy Meditaciun, A,* 1681 [259].
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'Honnd by honnd we schulle ous take', *1178* [51c], 1223 [51c]*, 1633 [51c]*.
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'Ho þat him bi-ȝoȝte', *1064* [16a], 1122 [16a]*, 1401 [16a]*.
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† 'I þank þe Iesu of al þi goodnesse', *1671* [24g], 1681 [256], 1715 [24]*, 1727 [256]*.

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† 'Iesu Cryst, ryhtful Iustyse', *1681* [259], 1727 [259]*.

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† 'Iesu, my suete with', *1680* [230], 1727 [230]*.

'Iesu our raunsoun', *1177* [41f], 1223 [41f]*. See Herebert, Lyrics of William.

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'Iesus, þat wald efter mid-night', *1179* [138a], 1224 [138a]*.

'Iesu, suete sone dere', 1133 ¶3 (*Harley 7322 Lyrics*)*, 1519 ¶5*.

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'Ihesu, for þi precious blod', *1180* [166a], 1225 [166a]*.

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'Ihesu Lord, welcom thou be', *1576* [38], 1620 [38]*.

'Ihesu my lefe, ihesu my loue', *1367* [174c], 1414 [174c]*.

'Ihesu my lord, welcom þu be', *1575* [24e], 1620 [24e]*.

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'Lestnit nou and habbit lest', *1571* [8a], 1614 [8a]*.
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'Þene latemeste dai, wenne we sulen faren' (*Death*, Trinity MS.), *1356* [36], 1402 [36]*.
'Þenke þat ded his þe byfore', see Hereford Scraps.

Theophilus, see 'Seint Theophile was a grete man'.

'Þe ȝatis of parais', 1519 848 (1133)*. See Harley 7322 Lyrics.

'Þe saule haskis ryȝt as wrytin', *1465* [52g], 1518 [52g]*.

'These be the arms of Antichrist's disciples', *1074* [87], 1131 [87]*.

'Þese bien þe sacremens', *1454* [11], 1503 [11]*.

† 'These lettris þre wiþ þe titil', *1681* [258], 1727 [258]*.

'Think, man, wharto þou ert wroȝte' (Bodl. Don. c. 13), *1364* [31a], 1412 [31a]*.

Thirning, see Judgement by Wm. ——; Record of an Interview ——.

Thirty-seven Conclusions of the Lollards, *1074* [85], 1131 [85]*, 1630 [85]*.

† 'This rime mad an hermyte', *1670* [18], 1712 [18]*.

'This that sueth sheweth', *1074* [87], 1131 [87]*.

'This treatise that followeth proveth', *1074* [87], 1131 [87]*.

'Þis world hym pleyneȝ', *975* [14a], 1064 [14a], 1016 [14a]*, 1122 [14a]*.

'Thole a little', *1179* [137a], 1224 [137a]*.

'Þo oure lord god in trinite', *1063* [53], 1121 [53]*.

'Þou kyng of woele and blisse', *1177* [41d], 1222 [41d]*. See Herebert, Lyrics of William.

'Þou þat sellest þe worde of God', see *Poem against the Friars*.

Three Workings of Man's Soul, Of, *1278* [52a], 1463 [52a], 1314 [52a]*, 1515 [52a]*.

'Thre thinges ben in fay', *1065* [37].

'Þre þyngus me der . . .', 976 [22], *977* [37], 1173 [37], 1017 [37]*, 1123 [37]*, 1218 [37]*, 1402 [37]*, 1507 [37]*, 1623 [37]*.

'Thre woys mosthe wyt thowth', *977* [37], 1017 [37]*.

'Throw hys hond with hamir knak', *1455* [30a], 1504 [30a]*.

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'Þru tidigge us cumet iche dei' (Maidstone), *1173* [37], 1402 [37]*.

'Þu sikist sore', *1184* [244], 1226 [230-251]*, 1635 [244]*. See Grimestone's, John, Commonplace Book.

'Þu þad alle þinc', *1365* [107a], 1413 [107a]*.

'Thynke, man, qware off thou art wrought' (Cbg.), *1349* [42], 1364 [31a], 1393 [42]*, 1412 [31a]*.

'Thynk oft with sare hart', *972* [40], 975 [15].

'To t. d. his derworþe broþer', *1278* [52b], 1315 [52b]*.

† *Translating the Bible into English, On*, *1675* [42], 1718 [42]*.

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'Tre thinges þar ern', *977* [37], 1017 [37]*. See 'Þre þyngus me der . . .'.

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'Upon a tyme when Ser John Mandeville', *1070* [31], 1127 [31]*.
'Uuere beþ þey' (Digby), *389* [30], 1401 [30]*.

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'Vices (Vycyce) be wyld', *974* [12].
'Vid word & wrid ic warne þe, sire ode', *1364* [7a], 1411 [7a]*.
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'Vndo þi dore, my spuse dere', *1184* [243], 1226 [230-251]*. See Grimestone's, John, Commonplace Book.
'Vyen i o þe rode se', *1365* [107b], 1413 [107b]*.

† Wade, Lines on, 1663 l., 1699 l.*
Walton, Watton, John, see *Speculum Christiani*.
† Walwain's Sword, Description of, 1677 [41a], 1721 [41a]*.
'Wanne ich þench þinges þre', *977* [37], 1017 [37]*. See 'Þre þyngus me der . . .'.
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Wars of Alexander, The, 1682 [1], 1729 [1]*.
'Wast bryngyth a kyngdome in nede', *1355* [11c], 1401 [11c]*, 1506 [11c]*.
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'Wat heylet man', *978* [50], 1017 [50]*.
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'Wel, qwa sal thir hornes blau', *1568* [29a], 1611 [29a]*.
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'Wen ihc aue al don mine folie', *1466* [114b], 1519 [114b]*.
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'Wenne þin eyen beit ihut', *977* [27], 1017 [27]*.
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'[Whan]e i þenke of wordis þre', *977* [37], 1017 [37]*. See 'Þre þyngus me der . . .'.

'Whanne I thynk on thyngis thre', *977* [37], 1017 [37]*. See 'Þre þyngus me der . . .'.
'Whanne lyf ys most louyd', see *Earth 387* [26], 1017 [26]*.
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'When pride is most in prise', *974* [12], 1016 [12]*.
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'Whose wol boþe wel rede and loke', *439* [40], *1071* [40], 1581 [40], 835 [40]*, 1128 [40]*, 1627 [40]*.
'Who so hym bi-þouȝte', *975* [16a], 1064 [16a], 1016 [16a]*, 1122 [16a]*, 1401 [16a]*.
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'Wis man wranglere', *974* [12], 1016 [12]*.
'Wis men ben but scorned', for 978 [12], *read 974* [12]*.
† *Wit and Will, The Conflict of*, 1668 [50a], 1673 [13], *1675* [18], 1719 [18]*.
'With an E and an I', 'With an O and an I', see 236 [42], 506 [60], 1611 [42]*; see 'Think, man, wharto þou ert wroȝte'; 'I herd an harping on a hille'; 'Salaman sat & sayde'; 'Thynke, man, qware of thou art wrought'.
'Wiþ scharpe þornes þat weren ful kene', *1180* [154a], 1225 [154a]*.
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'Wrecche man, wy art þu proud', *978* [50], 1017 [50]*, 1218 [50]*.
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'Wy haue ȝe no ruethe on my child', *1183* [235], 1226 [235]*, 1415 [235]*. See Grimestone's, John, Commonplace Book.

'Wyl be þow, ster of se', 991 [192], *1182* [229], 1226 [222-229]*. See Merton College 248 Lyrics.

'Wyse men beth blinde', *974* [12], 1016 [12]*.

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'ȝif sinne nere, merci nere non', *1355* [19], 1401 [19]*.

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'Ynguar and Vbbe', *1052* [4a], 1110 [4a]*.

'Young men of Waterford, learn now to play', *1348* [37a], 1393 [37a]*, 1496 [37a]*, 1611 [37a]*.

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